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THE POWER OF THE CROSS IN SOCIAL RE- DEMPTION.

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The present is a time of change and readjustment. The men of today live in a different world from the men of yesterday. During the past century the frontiers of the universe have greatly widened; in fact, the frontiers have really disappeared and the universe has become boundless. During the present generation humanity has made the great discovery of the Kingdom of God; at any rate it has rediscovered that central Christian conception. And during the present generation, also, a great new field of interest and activity has opened before us; and Social Service now claims equality with the other accepted items of the Christian program, such as Evangelism and Missions. All this, as any one can see, means a changed conception of the universe, a new interpretation of humanity and a readjustment of working programs.

It is not my purpose here to attempt this readjustment in its larger bearings. But there is one factor in it which in a sense is central and all-determining; and that is the relation between the Cross of Christ and the new interest called Social Service. In this time this new direction of thought, this new method of action, claims a

considerable share of human attention and asks for an honorable place in the Christian program. But it is at this point that most confusion exists, and it is this item of our program over which men are most doubtful. It is feared by many that this interest in Social Service may divert attention from more central matters; that in this effort to eliminate social evils, to reduce temptation, to train life in moral ways, to give every person a fair inheritance in society, we are ignoring regeneration and are making the Cross of Christ of little effect. It is feared, also, that in this new emphasis upon charity and philanthropy, this attempt to construe duty and goodness in terms of the second commandment equally with the first, we are making mere good nature a substitute for regeneration and are leading men to believe that they can be saved by their good works.

It is not possible here to discuss these questions in detail, but it must be said that there is some meaning in these objections. It is certain that no interpretation of Christianity can be true and adequate which does not sound the depths of human sin and need. And no conception of life can be satisfactory and Christian which does not make the Cross its central fact and does not emphasize the need of moral renewal in man. But many of these doubts concerning Social Service grow out of a mistaken conception of its aim and method. More than that, many of these misunderstandings concerning the relation of the Cross and Social Service grow out of a narrow and formal conception of the Cross itself. There are some questions here which must be met in a frank and open spirit. In a large sense we can best meet these objections by noting the inner meaning of the Cross and gathering up some of the implications of Social Service.

I. THE MEANING AND PLACE OF THE CROSS.

It would carry us too far afield to consider in any detail the relation of the Cross to the being of God. But one or two things may be noted. The Eternal God, so

the Scriptures plainly teach, loves the world and has bound up his life with the life of his people. In all their afflictions he is afflicted; he is bound in their bondage and he becomes free in their freedom. Not only so, but he feels their sins, travails in pain for man's redemption, and becomes the saviour of his people. In one sense the Cross is the revelation in time of this eternal saving will of God. In another sense it is the human means through which his love is revealed and the world is redeemed.

1. The Cross of Christ is *the revelation of that which is deepest and most central in the life of God*. It is the disclosure in human terms of the very law of the eternal. It is the particular expression of God's love in the face of man's sins and rebellion. It is God's way of revealing the divine law of life, of breaking the power of sin in man's life, of winning men unto himself, and establishing them in the law of righteousness. It is the certification to the world that sacrificial love is the final law of the universe, that life finds its highest uses in saving service, that God himself gains his ineffable crown by loving men and saving the weak. It is the revelation in human terms of the law of life, that true service is costly, that the world is redeemed through sacrifice and travail. The Cross means that the divine, the strong, the good, must stoop to deliver the needy, to bear their burdens, to become one with them, and to find his freedom in and through the freedom of his people. All that the Cross means to God; how it affects his relations to men, we may speculate but we cannot fully know. But in all, behind all, this great central essential meaning of the Cross abides unchanged and unchanging.

In a real sense the Cross of Christ stands unique and solitary in this universe. Other men, as we shall see, are called to bear a cross and to share in the divine travail over man. But it was true yesterday, and it will be true tomorrow, that there are depths and heights in Christ's sacrifice which man does not know and cannot fathom.

But if we stopped here, as so many are inclined to do, we should stop far short of the great truth; we should make the Cross of Christ a mere transaction when it is rather a living experience. More than that, we should lose sight of the true meaning of man's life and should fail to fulfill our part in the redemptive process.

2. The Cross is *the disciple's law of life*. In a simple and yet comprehensive statement the Master lays down the law of discipleship: "If any man would come after me, let him deny himself, and take up his cross, and follow me". (Matt. 16:24.) The world has made much of Christ's Cross, and has found in it the fullest revelation of God's love and the surest pledge of the world's redemption. But the world has too often forgotten that Jesus speaks less about his own Cross than of that cross which every disciple is called to bear. In the law of discipleship which he announces he declares that there is a cross for every disciple, just as real and as important as his own. In fact, the Cross of Christ is the type and pattern and power of that cross which every disciple must take up and bear. The disciple is not above his Master, and the servant is not greater than his Lord.

The Cross is more than an historic fact, a solitary event, the material of a doctrine; it is the revelation of the disciple's law of life, the badge of Christian discipleship, an experience in the life of every servant of God. The Cross of Christ does not make the disciple's cross unnecessary; rather it is the type and power of that cross which every man must bear.

The New Testament is full of this great truth, and it is writ large across the page of every book. Thus Paul affirms that he is crucified with Christ (Gal. 2:20); and it is evident that he thinks of the sacrifice of Calvary not merely as something accomplished for him, but as something in which he actively participates. He tells us again that the old man is crucified with Christ, that the body of sin might be destroyed (Rom. 6:6). He speaks of him-

self as a partaker of the sufferings of Christ (2 Cor. 1:17), and he longs to fill up on his part that which is lacking of the afflictions of Christ (Col. 1:24). Again, he counts everything but loss for the excellency of the knowledge of Christ Jesus the Lord; "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10,11). With Paul it is evident that the Cross of Christ does not stand alone in the world, but that it is the type of that cross which every man is called to bear. In a remarkable statement to the Philippians he declares that it is granted unto them not only to believe on Christ, but also to suffer in his behalf (Phil. 1:29).

The same truth is made very plain in the writings of other disciples. Peter and John emphasize the same great truth, though with a different bearing. Thus Peter bids Christians rejoice, inasmuch as they are partakers of Christ's sufferings (I. Peter 4:13). John declares that in this we perceive the love of God, that he laid down his life for us; and he makes this the reason why we should lay down our lives for the brothers (I. John, 3:16). In the Apocalypse the seer beholds a lamb standing in the midst of the throne, as though it had been slain; and he means to say that suffering love is at the very heart of God's sovereignty. Later the followers of the Lamb go forth to make war against the dragon and his hosts; and they overcome by the blood of the Lamb and the word of their testimony; and they loved not their lives even unto death (Rev. 5:6; 12:11).

It is easy of course for one to say that all of these words are figures of speech; but that is just what they are not. We have no more right to attenuate them into figures of speech when applied to men than when applied to the Lord Jesus. Hence when the Son of Man lays down the law of discipleship,—“If any man would come after me, let him deny himself, and take up his cross, and

follow me'', his words go deeper than a figure of speech. These words are no less real to the disciple than they were to the Master himself; they mean as much to the disciple as they meant to him; the disciple's cross is identical with the Master's. The teaching plainly is that, as Jesus honored the law of God and gave himself in sacrifice for man, so every one who would follow Christ must honor the same law and give himself for the same end. The necessity of the Cross that was upon Christ is upon every man. The life of love and self-sacrifice is the very life of the Eternal God; and the life of love and self-sacrifice is the only kind of life that one has any warrant for living in this universe of sin and suffering.

3. This *human universal meaning* of the Cross has been *almost wholly overlooked* in the thought of Christendom. Men have thought of Christ's Cross and have rested upon that; Christ thinks of our cross and calls upon us to bear it after him. Men have gloried in the Cross of Christ; but somehow they have lost much of its simplicity and power. Many people live in the delusion that the Cross of Christ is a substitute for any cross on their part. This conception is a part of the formal and artificial thought that has so long dominated the life of the church. The righteousness of Christ is no substitute for the righteousness of man. Rather it is the revelation and power of that righteousness which God requires of every man. The Son of Man has died, not that man may escape the demand of God's righteous law, but that the righteousness of the law may be fulfilled in men who walk not after the flesh but after the spirit.

II. THE REDEMPTIVE SERVICE OF THE MEN OF GOOD WILL.

There is one great truth that breaks upon our souls in its meridian splendor; the Christian disciples are here to repeat and continue the wonder and the glory of the Incarnation. They are called to bear their cross after the Master and to share in his redemptive sacrifice for mankind.

The world is redeemed and that redemption is a fact. And yet that redemption is a process always continuing and ever growing more and more. The Son of Man, once for all, has wrought the redemption of the world; and yet that redemption must be wrought out in and through lives and sacrifices of men. In the sacrifice of Christ and the redemption he has achieved we have the statement of the things Jesus *began* to do and achieve in the redemption of the world. In the service of his people and the transformation of society we have the definition of the things he *continues* to do in realizing this redemption. The redemption is a fact achieved by Christ; and yet it is a process wrought out by men. It was achieved by Christ in and through his Cross; it becomes effective for the world in and through the crucified lives of his disciples. One or two things implied in this we must note here.

1. The Kingdom of God is a *kingdom of living men*; and hence men themselves are the factors the King uses in the establishment of his Kingdom. This fact is made very plain in the life and teaching of the Master. Thus he calls men into his service that they may become workers in his cause. He declares that these men are the salt of the earth and the light of the world. The Son of Man depends upon personal witnessing and human effort in the work of the Kingdom, and he never relied upon any other means or agents. It is worth noting that he does not say the truth is the salt of the earth; nor does he intimate that a book is the light of the world. He does not say that a doctrine is the leaven of the Kingdom; nor does he suggest that hosts of angels shall publish the good news. On the contrary he distinctly declares that men are to be the salt of the earth and the light of the world. The children of the Kingdom are good seed sown in the field; the men in whom Christ lives are to be his witnesses unto the ends of the earth.

2. The law of progress is the *law of self-sacrifice*.

The Master has formulated this law, the law for himself, and the law for all beings: Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. (John 12:24). This is the law for the Master and for every disciple. Except their lives as grains of wheat fall into the ground and die, they abide by themselves alone; but if they die, they bring forth fruit. This is the divine and universal law of fruitfulness, and there is no other law given under heaven. The condition of life and fruitfulness for the King is the condition of life and fruitfulness for every member of the Kingdom. No life can come to its best estate except through death. No life can bear fruit till it has died unto self. As Christ gave his life away for others, and thereby prevails to fulfill the counsel of God; so men must give their lives away for others if they would further the cause of God. There is not one way for Christ and a different way for his people. There have been men, there will be men, who seek to climb up some other way into life and power; but all such efforts are proved futile and vain. Self-sacrifice is the price that must be paid for every step of progress. There is no other way under heaven known to man whereby the world can be saved than the way of the Cross. The world is full of people who are expecting some one to come along with a patented process that is guaranteed to save the world without any man getting under a load or bearing a cross. We do not know of any such process; in fact, Jesus himself did not have any such process. The only way he knew of saving this world was by cross-bearing and sacrificial service. To the end of the chapter this will be the way of social progress and world redemption.

3. The service and sacrifice of the men of good will are *part of the redemptive process* in the life of the world. The law which the Great Servant knows and fulfills, is the law for every man who would serve in his cause. The Son of Man in fulfilling the divine law of self-

sacrifice shows its divine meaning and eternal necessity, and then he restores it to man with a more claimant conscience than ever. The man who knows Jesus Christ and loves his fellows and prays for the coming of God's Kingdom, enters into the spirit of Christ's life and has a part in his vicarious sacrifice. Self-sacrifice is the price that must be paid for every step of progress. It matters not in what sphere of life the progress is made, the inevitable and invariable cost is self-sacrifice. The old tradition tells how, in ancient Rome, a great chasm opened in the city and refused to be closed till the most precious thing in the city had been sacrificed. And a young knight of noble blood, one Curtius, leaped into the chasm and the breach was healed. The progress of the world's thought has been purchased at the price of self-sacrifice and tears and blood. The progress of the Kingdom in every direction has been purchased by the sacrificial lives of God's people. To illustrate this principle fully is to tell the whole story of the Kingdom of God in the world. This principle is true in the world of thought; it is true in the world of missionary extension; it is true in the work of social reform. From all lands and from all ages they come, these makers of the world, these martyrs of the truth, to join the glorious fellowship of apostles and saviours.

Without shedding of blood there can be no remission of sins, no liberty of man, no progress of society. The man who supposes that the world can be saved by general education and genial feeling, knows nothing of the malignity of sin and the facts of human life. It costs blood and tears to win salvation for the sons of men; and it will cost blood and tears to have that salvation made real in the world. In every sphere of life this principle prevails; vicarious sacrifice and sacrificial love is the price at which every truth is made vital among men. A French philosopher who had unveiled a new and improved Christianity, conferred with Talleyrand, and confided to him his

disappointment at his ill success. His propaganda made no way, he said: what was he to do? The ex-bishop consoled with him, feared that it might be a difficult task to found a new religion;—it was so difficult a task that he hardly knew what to advise; “Still,” he went on, “there is one plan which you might at least try. I should recommend you to be crucified and to rise again the third day”. Nothing but a crucified discipleship can ever win the world unto a crucified Lord.

III. THE KINGDOM OF GOD THE CENTRAL IDEA OF THE CHRISTIAN SYSTEM.

In the rediscovery of the Kingdom of God we have found that it is the central idea of the Christian system. This Kingdom, it has become evident, covers the whole life of man and makes provision for all his needs. And in any adequate and Christian conception of the redemptive purpose of Christ we see that it is all-inclusive, and contemplates the saving of the whole world. In a word, it implies the salvation of man and of society and the building up in the earth of a divine and righteous social order.

In all that has been said it is implied that the Cross is the power of God unto the salvation of man, and the power is fully adequate to the need. It would be a most profitable study to show how the Cross is the power of God unto fruitful service in all realms of human life and in all parts of the Kingdom's program. We can here illustrate the power of the Cross in the realm called Social Service. In what follows it will appear that what we call Social Service is simply one way of fulfilling the law of the Cross, of expressing the divine love for the world, of saving men and carrying on Christ's redemptive purpose.

1. Social Service *opens a vast field* for the expression and action of sacrificial love. The moment we consider the meaning and effort of human love we see that Social

Service is inevitable and necessary. Love, the love of men, is no vague, abstract sentiment, but a real and personal interest. We do not love into the empty air; we always love people; and loving people is something more than a vague sentiment, a passive good will. To love people means to honor their personality, to seek their good, to carry their burdens. To love people means therefore to shield them from evil, to lift the pressure of temptation from them, to seek the unfolding of their lives, to ensure them a full and worthy life. Love says to the one loved, "Let me carry your burden, let me bear pain that you may escape, let me decrease that you may increase". The glib and easy way that some church members talk about Christian love, and yet do nothing to abolish city slums, to secure sanitary housing for the people, discounts both their sanity and their religion. The smug and complacent piety of some people who talk about spirituality and yet live on dividends wrung from the ill-paid labor of women and children, is the standing scandal of many churches. A real and intelligent love for people must express itself in a real and active effort to help them.

Our love for men is a mere pretense if it does not lead us to help them whenever they need help. Our love for men amounts to nothing if we do not fight against the things that hurt and hinder them. Love wants every life to be well born. It wants every child to be well nourished and well protected. It wants every child to have a chance to play and to be a child. It wants every life to have such conditions as will enable it to grow up tall and straight and clean and strong. It wants every person to have a fair opportunity in life and a chance to earn and eat his daily bread. It cannot be satisfied so long as unnecessary temptations exist and stumbling blocks are placed in the way of men. It cannot rest so long as injustice is done anywhere and a single abuse tarries in society. It will express itself in every way that can help men. It will make men inventive in finding ways of helping their fel-

lows. And this is simply to say that what we call Social Service is a natural and necessary way in which the spirit of sacrificial love will express itself.

2. The Christian life must seek to *incarnate itself* in outward forms and social institutions that are the expression of its inner spirit. The ideal of Christianity is a social ideal; that ideal never can be satisfied till it is realized in social institutions. Life, all life, especially the Christian life, ever seeks to conform to its type; and this means that it is ever and forever seeking to express itself in institutions that reveal its love, its justice, its righteousness, its brotherhood.

This is not all, but this life by its very nature is an all-pervading and all-transforming force. It is like the leaven which touches every particle and leavens the whole lump. It permeates that it may transform—and whatever it permeates it must transform—the whole life of society. It creates as it goes, social ideas and sentiments; it expresses itself in a pure family life, in social customs and civic ordinances; it reveals itself in human legislation, in just industrial systems, in sacrificial social institutions.

3. The men who possess the spirit of Christ and live by the law of the Cross will *make life one great redemptive effort*. They will do all that lies in their power to help men, to win them away from sin and self unto righteousness and love; they will do all in their power to deliver their fellows from such evils as ignorance and temptation, poverty and misery, disease and anxiety, and to make their lives rich and strong; they will seek to take up stumbling blocks out of the way of the people, to make straight paths for men's feet, to make it as easy as possible for them to do right, to open before them the door of opportunity into life and joy. To love one's fellows and to seek their good is to work in line with Christ's redemptive purpose and is to give clear evidence of one's own redemption.

What is the innermost fact in the redemptive work of

Jesus Christ? It is the deliverance of man from the power of sin and selfishness; it is his establishment in the law of righteousness and love; and it is the devotion of his life in sacrificial and loving service. There are various evidences that the redemptive work of Christ has been fulfilled in one; but what we call Social Service is one of the clearest and most positive. This is certain; that no amount of profession, no claim that one has been redeemed, no mere theoretical knowledge of the sacrifice of Christ, avails ought where the life is selfish, unloving and unserving. This is certain also; that where men are thus unselfish in thought, righteous in life, and loving in deed, the redemptive grace of Christ is manifest.

4. The love and service of men is the *authentic sign and seal of the Kingdom*. "Every one that loveth is begotten of God, and knoweth God" (John 4:7). It may be that some of the men who are interested in their fellows and are seeking to help them do not confess Jesus Christ as Saviour and Lord. It may be true that some of those who are most active workers in Social Service cannot claim the Christian name and do not cherish the Christian hope. But far be it from me to complain at this; for we remember the experience of an apostle of old, "Master", said John one day, "we saw one casting out devils in thy name; and we forbade him, because he followed not with us". You were young, said the Master, "Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us". (Mark 9:39; Luke 9:50). More than this, we will rather rejoice that by every means and by other workers men are helped and Christ is made known (Phil. 1:18), Those who claim to be so orthodox in life because they repeat a confession, and yet disfellowship others, fail to heed that warning of the apostle: "He that loveth not, knoweth not God; for God is love". (1 John 4:8).

We must recognize the fact, however, that a large proportion of the social workers in every land are men and

women who have grown up in the churches and are motivated by the love of Christ. We must recognize the fact, also, that nothing but the life and love of Christ can move men to undertake the most humble and unpleasant tasks in social redemption. A sympathetic heart, mere natural humanity, may carry one far and make great sacrifices. But only those who are sharers in Christ's Cross will stoop to the lowest depths of human need and will lead the forlorn hopes of the social warfare. But passing beyond all these considerations one thing is clear; granted that many men are living brave lives and are serving their fellows; this is a double reason why those who know Jesus Christ and cherish his hope should outlove and outserve all others: there is a double reason why these men with their larger vision and truer faith should be foremost in every fight against injustice and every self-forgetful service. Granted that Social Service is a form of effort which appeals to many outsiders and possibly to some unbelievers; granted even that some people are satisfied with what is called mere philanthropy and never confess their faith in Jesus Christ. Yet this is no reason why those who call themselves Christians should be indifferent to this work; rather it reveals the double obligation to excel all others in every form of helpful service. There may be a philanthropy without Christianity, but there cannot be a Christianity without philanthropy. The least and lowliest member of the Kingdom of God ought to be better and braver than the greatest and best man outside that Kingdom. The faith that does not move men to loving, helpful, sacrificial service is not the Christianity of Christ. The religion that is not more active, more courageous, more humane than any so-called humanitarianism, does not know Jesus Christ.

They who live in phrases and formulas may object to all this; they are sure to say that we are making the Cross of no effect and are reducing the privileges of the Christian. Does not faith in Jesus Christ mean anything? Yes, we say, just so far as it makes the believer more

faithful and good. Does not the Cross of Christ do anything for man? Yes, much every way, provided it makes him more unselfish and loving. Is not the Cross the power of God unto salvation? Yes, we say, insofar as it becomes a reality to them and makes them live a crucified life. That old mystic was right who declared: "The Cross of Christ avails thee nought till it is erected in thine own heart also".

The world ought to have learned by this time that the mere profession of faith, the mere naming of Christ's name, avails absolutely nothing without obedience and law. "The head can as easily amuse itself with a knowledge of Christ's Cross, as with any other notion," said Richard Baxter. "The true doctrines of Christ may be believed with a faith which is not true," said another. And we ought to have heeded the word of the Master that they who love and serve their fellows are really possessors of his spirit and sharers in his Cross (Matt. 25:31-48). The most fatal heresy here and hereafter is an unloving heart and an unserving life. The final evidence that one is of Christ, whatever his mere profession, is found in his loving spirit and his sacrificial service. Some men will understand all this and in the name of the simple Gospel will oppose it. But such men misunderstood this truth when lived by the Master himself, and in the name of the old faith they sent him to the Cross. This is certain, that the men who boast of their understanding of Christ's Cross and condemn others who do not accept their formula, are themselves under solemn obligation to be the most loving, the most patient, the most self-sacrificing, the most forgiving people in the world.

This statement of the relation between the Cross of Christ and the Social Service program completely answers the objection that can be raised. Those who say that Social Service makes light of the redemptive work of Jesus Christ, do not understand the nature of Social Service nor the meaning of the Gospel itself. The Son of Man has come to save the world, and by his life and

sacrifice he has set mighty redemptive agencies to work. But the Cross of Christ, we have seen, does not stand alone and solitary in our world; on the contrary, it is the type and power of that cross which every disciple is to bear. The Cross becomes the power of God unto Salvation when it is set up in man's own life, and becomes at once the disciple's law of life and the inspiration of a sacrificial service. In a half-blind way, perhaps, sometimes without even confessing the source of their inspiration and power, social workers are seeking to enthrone the Cross in the life of the world and to organize society by the law of self-sacrifice. The social worker who is instructed into the Kingdom of God never thinks that Social Service can outgrow the Gospel or make the Cross of Christ unnecessary. On the contrary, he finds in the betterment of the world and the salvation of society the very evidence of the Gospel's power.

Some people seem to fear that the Gospel will be minimized, if the world grows better, and temptation is lessened, and men no longer wallow in the mire. They seem to suppose that, in this effort to create a better world from which such things as crime and poverty, vice and disease, are eliminated, we hope to outgrow the Gospel and make the Cross of Christ no longer necessary. They do not see that the creation of such a world is the very end and aim of Christianity, and that the power of the Gospel is measured by these redemptive results. They do not see that this service of man, this unselfish effort to create better social conditions, this willingness to spend and to be spent for men, is the best way to honor Christ and is the continuance of his saving ministry. The social workers who are seeking the removal from society of needless human ills and are creating a better community for boys and girls to grow up in, are the very people who find in these results the evidence of the Gospel's power. In a real sense Social Service is the culmination and consummation of Christ's redemptive mission and program.

THE MINISTER AND THE POETS—ROBERT BROWNING.

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Robert Browning is the Poet's poet, but he is still more pre-eminently the minister's poet. Probably no poet of the Nineteenth century, perhaps of any century, has so gripped the heart and thought, so touched the imagination, expressed the soul, and strengthened the spirit, of the thoughtful preacher of the gospel as has this sturdy, buoyant, confident, forthright, courageous prophet of the eternal, whom some one has called "subtlest asserter of the soul in song". There are many reasons for this successful appeal of his to the minister. With all his humor, satire, charity, breadth, poise, love of the slight as well as the great, he is a profoundly serious poet, with whom substance is of more account than shape, who attacks great themes man-fashion without too great regard for niceties or beauties of expression; and the minister is one who may not underrate form, but can hardly overrate substance. He is a writer who imperiously demands thought. He can not be read in a doze. The mind that would get at his mines of gold, or even follow where he leads, must bend all its energies in that one direction. A page of Browning is a challenge to a mental wrestling bout and, spite of President Eliot and others as famous and as ignorant of evangelical thought as he, the minister who thinks at all does not shrink from tense muscles and contracted brows; he is stirred to joyful activity by the invitation. Especially so, as Browning not only demands and challenges thought, but he stimulates it. The substance, and the statement, the reach, the conception and the method, of our author send the blood tingling through our veins. We can think, we must think,

we do think, we are glad to think. He is a mental tonic as his very presence in the flesh was a vital tonic.

Furthermore, he is most interested in what we are most interested in,—*men*. Wordsworth is interested in his own mind, in vast ideas, in nature as the expression of an indwelling divinity, very suggestive, uplifting, glorious, but as gigantic, cold, and vaporous almost as the mist around his own cloud-cupped Skiddaw. Swinburne is interested in artistic forms and classical myth and poetic fancies and the melodious succession of sweet sounds in which he is so easily master. Tennyson, with all his grip and grapple with great ideas and living thought and the hard spiritual problems of the modern man, nevertheless leaves on you the resultant impression that you and he are like his hero in "The Princess", under a seizure, moving in a world where you are uncertain which is substance and which is cloud. You walk as in his "Idylls of the King" amid beautiful, impressive, gleaming characters who are after all no more than personified virtues, vices, or endeavors; and you turn away as did that lady from her mirror: "I am half sick of shadows, said the Lady of Shalott". But Browning, lover as he is of nature, lover as he is of music, liquid architecture; and architecture, "frozen music", is more in love with men. Men, not mankind in the large, in the aggregate, but men in particular, in the individual, in the concrete, in the actual living, trying, soul-testing, soul-revealing situation. "There they are" he says

"There they are, My fifty men and women,
Naming me the fifty poems finished."

Like his Pope he has trod many lands, known many deeds, probed many hearts, beginning with his own:

"Take them, Love, the book and me together;
Where the heart lies, let the brain lie also".

And in his chosen subject, Men, his area of thought is precisely our area of thought. He is, like us, philo-

sphico-religious; philosophical because he is an analyzer, an anatomizer, a reasoner, a searcher after the depths of things, a tracer of the relations of things; and religious, because the whole orbit of his thought swings around two foci, which it is his constant effort to realize as one, God and man. His problems are ours. Not the origin of evil, for he does not touch that, but the object of it, its purpose in the world; the immortality of man, God's touch on this world, man's method of reaching truth, strength, virtue, God. Herein Tennyson and he, linked together as the nineteenth century's two greatest poets, are worthy coadjutors and compeers. But to Browning one is fain to accord the precedence in breadth of vision, firmness of grasp, manfulness of fibre, vigor of blow.

It is not only our problems that he grapples with; he represents also our point of view all through the grapple. His is the aspect, the outlook, of sturdy theism, of an essential Christianity, of a large, liberal, some may say, loose-jointed Christianity, but a Christianity in which Christ is the living, throbbing, eternal, all-moving center. He is a vigorous non-conformist in more ways than one, but it is a "non-conformism" of abundant conviction and positive faith. No more emphatic, complete and satisfactory statements of essential Christian faith can be found than in his poems. No great poet has better given voice to the deepest and highest in the Christian hope. Here is possibly his largest value for he is the poet of adjustment, of the reconciliation, nay, rather, of the co-ordination of the deep things of our faith with the deep true things in modern science and philosophic thought. He, too, found "it hard to be a Christian" in the face of these unsettling things, and fought not his doubts, but fought through the perplexities and difficulties and uncertainties and won out to sound the note:

"But Easter day breaks! But Christ rises! Mercy every way is infinite."

Tennyson and he among the larger voices are the two who have thus led the world back to faith. Arnold is lost amid his clear, cold paganizing; Swinburne, amid his passionate, unbelieving, sensuous, beautiful heathenism; poor Arthur Hugh Clough, with soaring spirit and aspiring heart, unable to see the vision of the Christ in or above the mists of sun and doubt and shame and ignorance; William Watson, with his blind if beautiful and earnest sardonic skepticism,—all these are entangled; but Tennyson and Browning with their eyes upon a star, or more truly upon the Sun of righteousness, move forward and lead us on into the light.

And Browning is the minister's poet, too, because he is so different from us, as different from us as he is from any other poet the world has known. He is a strange phenomenon in poetry. We think of the poet as a creature of "imagination all compact, his eye in a fine frenzy rolling", as he seeks to "give to airy nothings a local habitation and a name". He is a creature who walks in a different world, a recluse, a cloistered scholar, or one who stalks abroad under the yellow moon", mouthing his hollow O's and A's and Ae's", an idealist who rarely touches earth. But though no man may surpass our author in his idealism, no man of all of us excels his solid toehold and foothold of "the good brown earth". He is that rarest of all combinations, an idealist who is a man of the world. Look at Tennyson's latest portrait. Was there ever more poetic presentment than that bold outline, that noble brow, those waving locks, those piercing eyes? As our own Bryant needs only the flowing robes of Greece to stand forth a picturesque and noble an Aeschylus or Sophocles or Homer, as nay bard of old, so Tennyson could with but a change of dress be some old British bard or Norrowayan skild. But now see Browning! That elderly Englishman in the fashionable clothes, that air of comfortable acquaintance with all things worldly, that look of conversance complete with good so-

ciety, those wide-spaced, observant, shrewd, kindly-cynical eyes! Dome-like forehead, it is true. Reflective pose of head, no doubt. But this is a man of affairs, a denizen and citizen of the world of men, whose eagle beak might spell romance, but does spell power. Whatever dreams he has he holds after keen insight and analytic dissection and shrewd comparison and long experience of men and things and forces. His head may be in the clouds but there is no daylight between him and the ground. He is the man of affairs plus the idealist, the philosopher and the aesthete plus the Christian, the broad-visioned student and sympathizer with all things human, plus the spiritual seer.

And so when he makes report on things spiritual his voice has a deeper and surer ring to us than that of our own narrower experience:

“I have gone the whole world round of creation. I
saw and I spoke;
I, a work of God’s hand for that purpose, received in my brain,
And pronounced on the rest of his handwork—returned Him again
His creation’s approval and censure: I spoke as
I saw;
I report as a man may of God’s work—all’s love,
yet all’s law.”

We like to hear that report, just as we like to get Victor Hugo’s sonorous voice in his testimony to God and spirit and immortality. But it steadies and strengthens us more, because this is a calmer, deeper, higher, broader, saner view and voice than that of the French Colossus. And he does us untold good.

It is with the minister’s poet we are to deal here. It is not the purpose to spend much time in assigning him his place among the poets. It is too early yet, any way. Greatest poetical dramatist since Shakespeare, beyond a doubt. Sturdiest, broadest, highest poet of the nineteenth

century, without contradiction. Deepest philosophizing poet of all the centuries, one can hardly question. If a poor second to Tennyson in literary art, yet towering above him in masculine intellect, and reach, and grip. Yet hardly would one place him in the row with Shakespeare, Dante, Milton, Goethe, Homer. And hardly would one dare to deny him in some ways a place with these immortals. The English university has a phrase of one who stands at the summit of the graduates of his year at college but with here and there a defect or dimming of his brightness where it just falls short of perfection or does not quite attain pre-eminence. This phrase we may apply to Browning and call him "a shady first" with, some of us think, Tennyson "a shadier", but with all but the immortal five left far behind.

Neither can we spend much space upon his technique. His details here are not pre-eminently valuable to us, nor as much so as those of many a lesser poet. He has a technique of his own, part of which is a bold disregarding of technique, but it will not yield us much of special weight; as he says somewhat ironically,

"This hard's a Browning: he neglects the form;
But ah the sense, ye Gods! the weighty sense!"

It is the sense we are after. But one thing about his technique it may be necessary to speak of. Everyone does speak of it who writes of Browning; his reputed, and too often actual, difficulty. Many, hearing thereof, in fear desist from him before they begin, and others, beginning wrong, soon leave off. Part of his difficulty is in the reader, and part in himself. Part is in the reader, for Browning never intended to be read in a hammock. But a large part is in himself. His favorite literary form is not easy and cannot be easy. It is the dramatic monologue. It's hero begins to speak without a word of introduction as to who or what he is, or what he has been suffering, or what he has been doing. You have to guess

that as the poem goes on. A similar method makes the interpretation of Solomon's Song so hard. That is a dramatic idyl, in which the only evidence as to which character is speaking, or how many and what characters there are, is internal. The title tells you something but not much. The "Death in the Desert", after its little prologue descriptive of the manuscript from which the account is supposed to be taken, begins

"I said, if one should wet his lips with wine
And slip the broadest plauntain leaf we find,
Or else the lappet of a linen robe,
Into the water vessel, lay it right,
And cool his forehead just above the eyes,
The while a brother, kneeling either side
Should chafe his hand, and try to make it warm,
He is not so far gone but he might speak".

But who, where, when, how, why? Read on, but it will be 116 lines before you discover that it is the aged Apostle John. Obviously all your brains must be busy, to apprehend. For one, I question the real eminence of the literary art which makes such extravagant demands on reason, memory and imagination. Once grasped, to be sure, it is most effective. It is nature's way. She plunges us into the story of each man just where our life touches him, without explanation. But it is so hard to grasp. It is one thing to stimulate; another to tantalize. And what increases the difficulty is that Browning chooses such little known human pegs on which to hang his thought, and illustrates by allusions and references from his own wide reading and observation, but beyond the ordinary reach. "Who ever heard", said a sharp-voiced indignant, middle-western critic, we are told, "who ever heard of George Bubb Doddington"? Assuredly he had not, and he lost Browning's point entirely.

“Do you see this Ring?

’Tis Rome-work, made to match

(By Castellani’s imitative craft)

Etmrian circlets found, some happy morn,

After a dropping April; found alive

Spark-like mid unearthed slope-side, fig tree-roots

That roof old tombs at Chiusi; soft, you see,

Yet crisp as jewel-cutting.”

That is easy. But who is Castellani? Where is Chiusi? Why Etmrian?

As to this point, however, just as the derisive urchin saith to the stranded automobilist, “get a horse”, so to the stranded Browningite relief is easy: “get a horse”, “get a guide-book”, and have all these explained, and save your brains for difficulties no other brains can solve for you. And these are sure to come, for the author, as more than one has said, has a language of his own. He does not speak English, he speaks Browningese. The peculiarity of his dialect is not in the meaning or form of his words, it lies in his omission of connectives and symbolics largely, of the who’s and which’s and that’s and what’s, that in ordinary speech enable us to see which verb belongs to what noun, and what it is that follows, and who is saying what.—Browning’s compression leaves these

“Free me from shame, I bend

A brow before, suppose new years to spend,—

Allow each chance, nor fruitlessly, recur,

Measure thee with the minstrel, then, demur,

At any crowd he claims. That I must cede

Shamed now my right to my especial need,

Confess thee fitter help the world than I

Ordained its champion from eternity,

Is much”.

A few “who’s”, “to’s”, “that’s”, “and’s”, would make all this as clear as need be.

And then with all the compression, now and then our author is prolix. It is not so much that he strings out words for words' sake, but in the pursuit of his thoughts his fancy kindles over the details, and he "goes on refining while we think of dining"; and yet each refinement is so good, has so much insight, imagination, humor, beauty!

Still more, his thought itself is subtle, the thread that underlies this beautiful beadwork of fancy, or imagination, or allusion, is hard to follow, because it lies far underneath the surface; and it is pretty big to grasp when you get down to it. He gets at the roots of things, and these are not seized or handled like chips or flowers on the surface. If a man has little imagination, if he can not generalize, if he can not gather grains of sand into mountains, and take a wide view of mountains shaped into continents, he can't read the *Ring* and *The Book*, or *Fifine at the Fair*, or *Bishop Blougram* or *La Saiziaz*. He will have to take little cruises in simpler, shallower, smoother waters.

And this is an admirable suggestion for any beginner in Browning. Let him not launch out into the deep seas at once. Let him take those poems in which the form is easier, the thought simpler, and the allusions less recondite. Of these, there are not a few. Let him, as Leon Vincent suggests, begin with "*A Tale*", "*The Boy and the Angel*", "*Prospice*", "*Apparitions*", "*My Last Dutchess*", etc.; then go on to "*Saul*", "*Rabbi Ben Ezra*", "*Karshish*"; then to "*Holy Cross Day*", "*A Heretic's Tragedy*", "*Caliban on Setebos*". Then he is in trim for "*Abt Vogler*", "*Audrea Del Sarto*", "*Lippo Lippi*", "*Colombe's Birthday*", "*Pippa Passes*", "*The Blot on the Scutcheon*", and then he may be ready for the crowning, delightful, glorious plunge into that opulent ocean known as the "*Ring and the Book*". After which, if he has time and energy and patience, he may undertake such magnificent classical excursions as "*Balaustion's Adventures*" or seek to drown himself in "*Pau-*

line", "Paracelesus", "Sordello". For myself I reserve Sordello for eternity, and if there is another one after that, I will take the "Red Cotton Night Cap Country"!

But when the minister presses through the bristling hedge of thorns which affrights the many, and which is so largely imaginary, and withal in places so terribly real, what does he find? Prizes without number! Such opulence of strong and subtle intellect as no other poet but Shakespeare offers, and in some respects not even he.

The reader does not get so much of quotable poetry as from many a lesser bard. He gets a lot of it.

"I but open my eyes, and perfection, no more and
no less,

In the kind I imagined, full fronts me, and God is
seen God

In the star, in the stone, in the flesh, in the soul and
the clod."

"Old year's sorrow,

Cast off last night, will come again tomorrow;

Whereas if thou (today) prove gentle, I shall bor-
row

Sufficient strength of thee for New Year's sorrow."

"Tis in a child man and wife grow complete:

One flesh: God says so: let him do his work."

"To me one glance

Was worth whole histories of noisy utterance."

"Addison's tye-wig preachment."

"The love which to one, and one only, has reference
Seems terribly like what perhaps gains God's pref-
erence."

"With this same key

Shakespeare unlocked his heart. Once more,

Did Shakespeare? If so, the less Shakespeare he!"

“The marvel of a soul like thine—Earth’s flower
She holds up to the softened gaze of God!”

“Do not these publicans the same? Outstrip!
Or else stop race you boast runs neck and neck;
You with the wings, they with the feet—for
shame!”

“Enough, for I may die this very night
And now should I dare die, this man let live?”

“The more of doubt, the stronger faith, I say,
If faith overcomes doubt.”

“The year’s at the spring, and day’s at the morn;
Morning’s at seven, the hillside’s dew pearled;
The lark’s on the wing; the snail’s on the thorn;
God’s in his heaven—All’s right with the world.”

“My business is not to remake myself
But make the absolute best of want God made.”

“One wise man’s verdict outweighs all the fools!”

“Our interest’s in the dangerous edge of things.”

“What can I gain on the denying side?”

“Ice makes no conflagration!”

“You find in this the pleasant pasture of our life
Much you may eat without the least offence;
Much you don’t eat because your maw objects;
Much you would eat, but that your fellow flock
Open great eyes at you or even butt.”

“Gilded starfashion by a glint from hell.”

“The angel of this life,
Whose care is lest men see too much at once.”

“A courtly spiritual Cupid, squire of dames,
By law of love and mandate of the mode.”

“A-bubble in the larynx while he laughs
As he had fritters deep down frying there.”

But the trouble with Browning is that one starts in with some telling passage and does not know where to stop. His poems are not strings of pearls, from which any time, anywhere, you can take one as you please. They are living wholes, animate bodies. There is no easy way, usually no possible way, to cut off six inches or a foot, without severing some vital part. Sometimes when you do want a quotation you feel like the jealous lady whose husband rebuked her annoying habit of picking hairs from his coat collar, by procuring a hair from the "Circassian beauty" six feet long, and letting her pull it out in church at her leisure and to her mortification. You wonder when you can come to a good cutting off place. You can't. Take the poem as a whole. He is too large, too vital, too impetuous a poet to be as quotable as many.

Nor, as before remarked, do we learn from Browning very much of technique, at least of its lesser details. He has deliberately disregarded the lesser arts of the poet, not because he was incapable of them, but because he was doing larger things. We will not go to him to study the liquid languorsome lilt of Swinburne, the delicate outlines and exquisite finish and haunting sweetness of so much of Tennyson. The Greek, severely cold, classic form of Arnold, that "strayed", not "reveller", but Grecian, will not be found very often in the work of this big-bodied, full-blooded English Christian. What irritates a Browning lover is that the man was perfectly capable of it. When he put his hand to it, few excel him. Has any one beaten for quick impulsive onomatopoeic description the "Ride from Ghent to Aix"?

"I sprang to the stirrup, and Joris, and he;
I galloped, Derch galloped, we galloped all three;
"Good speed"! Cried the watch as the gate bolts
undrew;
"Speed"! echoed the wall to us galloping through;
Behind shut the postern, the lights sank to rest
And into the midnight we galloped abreast."

Who, for pure beauty of simple words musically expressing pathetic thought, has excelled

“Beautiful Evelyn Hope is dead;
Sit and watch by her side an hour;
That is her bookshelf, this her bed;
She plucked that piece of geranium flower
Beginning to die too, in the glass;
Little has yet been changed, I think;
The shutters are shut, no light may pass
Save two long rays through the hinges’ chink”?

Some one has said in substance that there was no mastery of word music, no delicacy of thought or sound or treatment of which he is not capable. Listen to his “*Summum Bonum*” (Curious thing for a man of 77 to write)!

“All the breath and the bloom of the year in the bag
of one bee;
All the wonder and wealth of the mine in the heart
of one gem;
In the core of one pearl all the shade and the shine
of the sea;
Breath and bloom, shade and shine,—wonder,
wealth, and far above them,
Truth, that’s brighter than gem,
Trust, that purer than pearl,
Brightest truth, purest trust in the universe, all
were for me in the kiss of one girl.”

One art he is master of, and perpetually exercising, that of quick, vivid, salient, suggestive, picturesque description. It may be description of nature, or of cities, or of men, but in any case it is instantly and vitally revealing:

“The gray sea, and the long black land,
And the yellow half moon, large and low,
And the startled little waves that leap
In fiery ringlets from their sleep,
As I gain the cove with pushing prow
And quench its speed in the slushy sand;

Then a mile of warm, sea-scented beach,
 Three fields to cross till a farm appears;
 A tap at the pane, the quick sharp scratch
 And blue spirit of a lighted match,
 And a voice less loud, through its joys and fears,
 Than the two hearts beating each to each."

Or take Pippa's rhapsody of summer sunrise:

"Day!
 Faster and more fast
 O'er night's brim, day boils at last;
 Boils, pure gold, o'er the cloud cup's brim
 Where spurting and suppressed it lay;
 For not a froth flake touched the rim
 Of yonder gap in the solid gray
 Of the Eastern clouds, an hour away;
 But forth one wavelet, then another, curled,
 Till the whole sunrise, not to be suppressed,
 Rose, reddened, and its seething breast
 Flickered in bounds, grew gold, then overflowed
 the world!"

See how the young Englishman's room and character,
 temporary at least, grow before you:

"The portrait's queen of the place,
 Alone amid the other sports,
 Of youth,—masks, gloves and foils,
 And pipe sticks, rose, cherry tree, jasmine,
 And the long whip, the tandem lasher
 And the cast from a fist ("not alas, mine,
 But my master's, the Tipton Smasher")
 And the cards where pistol balls mark ace
 And a satin shoe used for cigar-case
 And the chamois horns, shot in the Chablais,
 And prints—Rarey drumming on Cruiser,
 And Sayers, our champion, the bruiser,
 And the little edition of Rabelais,
 Where a friend with both hands in his pockets

May saunter up close to examine it,
And remark a good deal of Jane Lamb in it,
“But the eyes are half out of their sockets!
That hair’s not so bad, where the gloss is;
But they’ve made the girl’s nose a proboscis—
Jane Lamb, that we danced with at Vichy!
What, is she not Jane? Then who is she?”

But if he is not rich in usable quotations as many, and if his lesser technique usually has little for us, what a bewildering picture gallery, what a crowded stage of the players in life’s gay or serious theater he shows us! Victor Hugo is not vaster here, and hardly is Shakespeare. He has studied every class of men (not so extensively woman; possibly, perhaps, his worship of his wife has made him less free to treat of certain classes) Popes and peasants, princes and postboys, Greek, Barbarian, Scythian, bond, free, soldiers, sailors, authors, poets, musicians, street waifs, in every age, at every stage, of every sort, crowd his pages. He is at once the anatomist and the exhibitor of human nature. He takes a typical human character at a typical and critical and epochmaking moment, personal and public, and exhibits the inmost workings of that complex soul, for in Browning’s hand, as in life, the simplest soul is complex. He turns that man inside out for our inspection. Probably only in Hawthorne can you find such intimate and effective dissection, and not in Hawthorne expressed and revealed so vividly, truly and sanely, for a touch of New England morbidity is over that taciturn descendant of the Puritans. Pitiless vivisection of the soul is this, unsparing puppet pulling. Where is there a more perfect study and a more perfect portrayal of cowardly, brutal, remorseless villany than Count Guido Franceschini in “The Ring and the Book”? Shakespeare’s Iago is almost child’s play to him, more playable on the boards of a theatre, but clumsy, unrefined, compared with this. Browning has been called the greatest dramatist since

Shakespeare. He is not. He *is*, if you think of him as the dramatist of the closet, of the reading-stand, but not of the rough, rude stage of Shakespeare or (in essence) of our day. His revelations of character are too subtle and refined, he leaves you too much to catch the story for yourself. His is the drama of the soul. The theatre audience must be let at once into the secret. Browning is truer to life, which does not let us at once into the secret. He is the dramatist to be read, not acted. No nobler portrayal of womanhood is found than Pompilia in "The Ring and the Book". That flower from a dunghill is not only a miracle of grace, but a miracle of drawing. And the marvelous art of the poet is shown in this, that the crowning touch on Pompilia's character is not after all in her own self-revelation, but in the reflection her white life has cast into the black depths of Franceschini's soul. He, her husband, the outrager of her heart, plotter against her peace and chastity, her murderer, triple murderer, caught red-handed, imprisoned, convicted, at bay, a sneering, snarling human snake and wolf and tiger, cynic and assassin, breaks down when the executioners come, and in his frenzy-fear makes his appeal to all the good or power he knows:

"Who are these you have let descend my stair?
Ha, their accursed psalm! Lights at the sill!
Is it 'Open' they dare bid you? Treachery!
Liars, have I spoken one word all this while
Out of the world of words I had to say?
Not one word, all was folly—I laughed and mocked!
Sirs, my first true word, all truth and no lie,
Is . . . save me notwithstanding! Life is all!
I was just stark mad,—let the madman live
Pressed by as many chains as you please pile!
Don't open! Hide me from them! I am yours,
I am the Grandduke's—No, I am the Pope's!
Abate,—Cardinal,—Christ,—Maria,—God,—
Pompilia, will you let them murder me?"

Let the student of church history who wants to understand the Renaissance read again and again the pitiless satire, "The Bishop Orders his Tomb at St. Praxed's", where the old pagan, cynic, voluptuary, superstitious, half believer, half infidel, lays bare his spotted soul with a mingling of selfishness and pious reflections on the vanity of life:

"Vanity, saith the preacher, vanity,
Draw round my bed: is Ansilem keeping back?
Nephews—sons mine—ah God, I know not! Well
She, men would have to be your mother once,
Old Gaudolf envied me, so fair she was!
What's done is done, and she is dead beside;
Dead long ago and I am bishop since;
And as she died, so must we die ourselves,
And thence ye may perceive the world's a dream."

And so in countless instances are we led into the secret chambers of the human heart where are found the myriad cords that move the human life. Tho ever he must confess "imperfect cognizance, since now heart moves brain, and both move hand, what mortal in captivity ever saw"?

But not even this is Browning's chief service to the preacher. All these are merely incidental, instrumental. His one crowning value is his message on Philosophy and Religion and Life. This was the thing he lived for, and it is the thing in which he lives for us. His is one of the two great poetic voices of the Nineteenth Century in this sphere, and in substance, tone and volume in breadth, sanity, poise, clearness, he is by all odds the greater. No single poem of his can quite take the place of "In Memoriam", but the net results of the aggregate of his touches is larger and deeper. He was far more of a philosopher than Tennyson, and far more of a man among men, and hence his voice has deeper, more resonant tone. The foundation of all his teaching, the summit of all his thinking, the sphere that contained yet transcended all

his life, is God, a personal, living, loving, all pervading, all moving, all directing God. From his earlier poems from Pippa's "God's in His heaven, Alas well with the world", to his very latest he never loses this noble note. Nay, it deepens and heightens. In his very last volume, to Fordsworth's complaint "That now a flower is just a flower", he rejoins "The purged ear apprehends Earth's import, not the eye late dazed".

"The voice said, Call my works thy friends;
At Nature dost thou shrink amazed?
God is it who transcends!"

Time would fail to give samples of his teaching here or expound the details of his conception of God, not pantheistic but immanent, beyond our complete knowledge, but not unknowable.

"Oh thou—as represented here to me
In such conception as my soul allows,—
Under thy measureless, my atom width!—
Man's mind, what is it but a convex glass
Wherein are gathered all the scattered points
Picked out of the immensity of sky
To reunite there, be our heaven for earth,
Our known unknown, our God revealed to man?
Existent somewhere, somehow, as a whole,
Here as a whole proportioned to our sense,—
There (which is nowhere—speech must babble thus)
In the absolute immensity, the whole
Appreciable solely by thyself—
Here by the little mind of man, reduced
To littleness that suits his faculty
In the degree appreciable too."

"Must we deny recognized truths
Obedient to some truth
Unrecognized yet, but perceptible;—
Correct the portrait by the living face
Man's God, by God's God in the mind of man?"

For the minister the Christocentric philosophy and theology of Browning is his greatest charm and strength. This is clearer in his early work than in his later. Perhaps because he had declared it with such intellectual fullness, such passion and assurance of conviction then that it needed no farther exposition. Possibly the influence of his wife's fervent faith had somewhat died away. Hardly, for some of his most emphatic utterances were before their marriage. But, working backward, we find them in every stratum of his life. In his last book, "Asolando", issued the day he died, is just a touch where the Roman in his bath contrasts with the all-potent but earth-powerless Augustus:

"Caesar Augustus, regnant, shall be born—one to
master him,
Him and the universe? An old wife's tale!"

This, by the way, the light significant touch, the dramatic contrast, is one of Browning's favorite methods of hinting the greatest truths, as the point of stone protruding above the soil witnesses to the great rock-roots beneath! In "Ferishtah's Fancies", 1885, five years before he died, he pays his respects to those who find it impossible to believe in the deity of Christ, in this fashion. A great Oriental teacher has a pupil who has just cursed and cuffed and kicked a man who said:

"(Abominable words which blister tongue)
God once assumed on earth a human shape."

The teacher supposes a case of one who believed that the Sun in the heavens was God, and that the Sun was flesh once. "How?" says the pupil.

"An union inconceivable with fact?"
"Son, if the stranger have convinced himself
Fancy is fact—the sun besides a fire
Holds earthly substance somehow fire pervades
And yet consumes not,—earth, he understands,

With essence he remains a stranger to,—
 Fittler thou saidst 'I stand appalled before
 Conception unattainable by me
 Who need it most'—than this—'What? boast that
 he holds
 Conviction where I see conviction's need,
 Alas,—and nothing else? then what remains
 But that I straightway, curse, cuff, kick the fool''.

One may call that Christian pragmatism, on the one side, but it is sustained by Christian experience on the other.

In his epilogue to "Dramatis Personae", 1864, he tells of the effect of all new thought and change and enlarging knowledge upon his Christian faith:

"That one Face, far from vanish, grows
 Or decomposes, but to recompose,
 Becomes my universe that feels and knows."

While in the book itself, in that remarkable of poems "The Death in the Desert", he concludes.

"See if, for every finger of thy hands,
 There be not found, that day the world shall end
 Hundreds of souls, each holding by Christ's word
 That he will grow incorporate with all,
 With me as Pamphylax, with him as John,
 Groom for each bride!' Can a mere man do this?
 Yet Christ saith, this he lived and died to do.
 Call Christ, then, the illimitable God,
 Or lost!"

But 'twas Cerinthus who was lost."

In the Epistle of Karshish, an Arabian physician, he meets the raised Lazarus, and Lazarus, among other strangenesses,

"Regards the curer there
 As—God forgive me,—who but God Himself,

Creator and sustainer of the world,
That came and dwelt in flesh on it a while!"

His Arab monotheism revolts at it, and he turns his mind to other and weighty subjects, but he can not leave the thought:

"The very God! Think, Abib, dost thou think?
So, the All Great, were the All-loving too—
So, through the thunder comes a human voice,
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power, nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me, who have died for thee!"

"Christmas Day" he says, amid much in the same tenor:

"Thus much of Christ doth he reject
And what retain? His intellect?
What is it I must reverence duly?
Poor intellect for worship, truly,
Which tells me simply what was told
(If mere morality bereft
Of the God in Christ be all that's left)
Elsewhere by voices manifold
With this advantage, that the stater
Made nowise the important stumble
Of adding, that he, the sage and humble
Was also one with the Creator!"

And back in that splendid, glowing, imperiously powerful poem of Saul, the very passion of triumphant faith, how the words thrill:

"Would I suffer for him that I love?
So would'st thou! So wilt thou!"

So shall crown thee the topmost, ineffablest, uttermost crown

And thy love fill infinitude wholly, nor leave up
down
One spot for the creature to stand in. It is by
breath
Turn of eye, wave of hand, that salvation joins is-
sue with death!
As thy Love is discovered almighty, almighty be
proved
Thy power that exists with and for it, of being be-
loved!
He who did most, shall bear most; the strongest
shall stand the most weak.
'Tis the weakness in strength that I cry for. My
flesh that I seek
In the Godhead! I seek, and find it. O Saul, it
shall be
A Face like my face that receives thee; a Man alike
to me
Thou shalt love and be loved by forever; a Hand
like this hand
Shall throw open the gates of new life to thee! See
the Christ stand!

We must pass over with but a touch our author's firm grasp of immortality and clear note of confidence in the fact and meaning of another life; it is as strong in the last word he wrote as in the first.

"I have faith such end shall be;
From the first, Power was—I knew
Life has made clear to me
That, strive but for closer view
Love were as plain to see.
When see? When there dawns a day
If not on the homely earth,
Then yonder, worlds away
Where the strange and new have birth
And power comes into play."

His teaching of heaven and its meaning, his views of the larger hope, are interesting studies which there is not space for here.

His views of evil, as really and intensely evil and not to be condoned, yet as an indispensable incident and instrument in the shaping of character, are scattered all through his writings. This world is the arena in which men grapple with wickedness, truth grapples with error, minds work out through the shows of things toward clearer truth. But perhaps the pope's words in the "Ring and the Book" sum up most strongly his teaching.

"Was the trial sore,
Temptation sharp, Thank God a second time!
Why comes temptation, but for man to meet
And master, and make crouch beneath his foot,
And so be pedestalled in triumph? Pray
'Lead us into no such temptations, Lord!'
Yea, but, O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons on to who dares fight
That so he may do battle and have praise!"

And this brings us finally to Browning's highest service of all. It is not so much what we may quote of his, not his power of description, not his picture-gallery and dissection and X ray insight into character, not his view of God and Christ and heaven and sin, not any formal thing he says or writes or thinks or believes, that helps us most, but his general attitude and tone and spirit as he looks out at life. He lived in an age when faith's foundations were shaking—some feel the tremor yet—when values were growing indecisive, when for many "the native hue of resolution was sicklied o'er by the pale cast of thoughts" many. How about this man? Well, as on mountain heights when some climber slips and falls he feels his rope grow taut and vibrate like a harp string held by the firm unshaken form and muscle of his guide,

so in the presence of this sturdy thinker, great hearted lover, farsighted seer, we have felt our feet grow firm and have escaped again and again the threatening precipice. So healthy, so sane, so wholesome is he. Idealist, and so he never fails to see, or at least to feel, the true reality beyond the fleeting shows of things. Optimist, because, he says "He is very sure of soul, believes in God". Healthy partaker at life's loaded table which groans under its weight of luscious, varied fruits, yet no glutton, and no wastrel: "Have you found your life distasteful? Mine I kept and hold complete".

Abounding in vitality, it is said his hand-clasp was an electric shock. Past seventy, thus he says:

"Then life is, to wake not sleep.
Rise and not rest, but press
From earth's level where blindly creep things perfected more or less
To the heavens height, far and steep!"

A vitality that age can not wither nor custom stale. At fifty, in imagination placing himself in the midst of old age, he makes his Rabbi Ben Ezra say

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made;
Our times are in his hand
Who saith, A whole I planned:
Youth shows but half: trust God: see all, nor be afraid!

And in his old age the last published words he wrote, twenty-seven years later, read aloud to his family just before his last illness:

"What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drivel
—Being—Who?

One who never turned his back but marched breast
forward,
Never doubted clouds would break,
Never dreamed the right were worsted, wrong
would trample,
Held we fall to rise, are baffled to fight better
Sleep to wake.

No, at noonday in the bustle of man's worktime,
Greet the unseen with a cheer;
Bid him forward, breast and back as either should
be;
"Strive and thrive!" cry "Speed,—fight on forever
There as here!"

And now in his own words, for a sentence or two, "Wanting is what?" Not much, as compared with any other of want may be called the secular poets. There is a note we do not find as deep and full in him as we wish it was. But we do not find it in many others either. We find it in his wife Elizabeth Barrett Browning, more than in any other man or woman except possibly Miss Rossetti. Miss Havergal had it but we can not rank her among these singers of the higher aid. Sidney Lanier approaches it, but perhaps his poor insufficient body kept him from its fulness. This is the note of spiritual *passion*. Possibly it is too much to ask of Robert Browning, full-blooded Englishman, interested in all things mundane and human, careful analyst of human nature, man of the world, his faith continually exposed to the chill air and brutal buffetings of the world in which he lived. He had the intellectual interest and the intellectual passion for God and truth and right, and no man could have written as he has of Jesus Christ as God's incarnate love without more than an intellectual knowledge of the Son of God. But his interests are too predominantly intellectual, analytical, scholarly, dialectic. Would that he might have fallen, to the roots of his being, not only in-

tellectually, theologically, philosophically, ethically and esthetically, but spiritually, “head over heels in love with Jesus Christ, till every chord of that great nature of his vibrated irresistibly under the Master’s hand! What a poet the world would have seen! As it was, in his wife’s words:

“My poet, thou canst touch on all the notes
God set between his After and Before,
And strike up and strike off the general roar
Of the rushing worlds a melody that floats
In a serene air purely. Antidotes
Of medicated music answering for
Mankind’s forlornest uses, thou canst pour
From thence into their ears”.

But what would have been the thrill in human hearts and lives if that strong, manly voice had quivered with the highest religious passion?

O well! We are waiting for that poet. Meanwhile God speaks to us on a lower level, but of things strong, high and pure, from the manliest of Christians, the most Christian man of the world, the prophet of the soul, the Tyrtaeus of triumphant fight with sin and wrong, the sturdiest champion of reasoned faith, Robert Browning!

THE SUBLIMINAL CONSCIOUSNESS IN THEOLOGY.

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(Norton Lectures, 1919-1920.)

Within recent years a persistent tendency has appeared, sometimes in rather unexpected quarters, to elucidate various obscure points in theology by reference to the subconscious region of mental life. The nature of God, the Deity of Christ, such human experiences as conversion and regeneration, intercessory prayer, the prospects of life beyond the grave—the key has been tried on all these locks. Now we have no cause to deny that the term “subconscious” or “subliminal” does indicate, whether helpfully or not, an element which plays some real part in mental life, though a minor part; but for twenty years past this same word “subliminal” has acquired a rather alarming sound in the ears of people who care for clear thinking.¹ The late Professor William James may have changed his mind, but to begin with he was as keenly aware of its disadvantages as any man. In his “Principles of Psychology”, published in 1890, alluding to the distinction between the unconscious and the conscious, he says: “It is the sovereign means for believing what one likes in psychology, and of turning what might become a science into a tumbling-ground for whimsies.”²

Still, there is a side of experience where the distinction is at any rate of negative value. Our faculty of at-

¹Coriat, in his *Meaning of Dreams* (p. 6), writes that “when rightly interpreted, dreams are the real key to the meaning of human life, because through them the door is unlocked to our conscious and our real selves. The unconscious in our true self, not our conscious thinking, with its rationalization of all our mental processes.” And this though the author later says that unconscious-infantile. ²Vol. I., p. 163.

tention flickers like a searchlight on the clouds. Its degree of concentration is shifting constantly; its power of apprehension wanes and waxes from one moment to the next. We are dimly conscious of much that never moves into the mental focus. Undercurrents of thought, motive, feeling cross and mingle in bewildering patterns while to all appearance we are engrossed with other things. If I sit reading in a garden, decently absorbed in my book, I am all the while partially aware of the greenness of the turf, the scent of flowers, the song of birds; also in an undertone of expectation I may feel that presently a friend will join me. Or again, we can recapture an experience just over; indeed, by turning upon it the full glare of retrospection, we can lift features of it which at the moment failed to excite our attention into prominence, like secret ink brought near fire. Thus we can turn back, and decide how often the time-piece has just struck though while it was striking the number of strokes escaped us. On more general grounds it may be held that the law of continuity has here something to say; that mental processes do not absolutely cease to be at the point where they cease to be conscious. Theories apart, these phenomena of subconsciousness have naturally caught the interest of many present-day psychologists; and whatever view we take of them, they at least "form the clearest and fullest proof that the whole of experience is not included in that succession of distinct apprehensions which we gain by the effort of concentrated attention".³ Much more exists in the mind than shows on the surface. It is a reasonable contention that the unconscious and the subconscious are storehouses of products manufactured by consciousness and kept in latency till they are required. But later we shall see with what caution the idea must be used.

The tendency to hold that this subterranean region yields the key to various problems of religion has prob-

³Mellone and Drummond. *Elements of Psychology.*

ably been increased by the popularity of phrases like "unconscious faith" or "unconscious Christianity". These phrases are supposed to bear a quite lucid sense, but in fact they are most obscure. When, by a shorthand expression, we describe a man as an unconscious believer, the fact we are pointing at is not that deep in his mental underworld there has formed a psychological disposition, of which he feels nothing but which is none the less is faith in God. We mean that he has had an experience which he had not noticed or neglected, or, as when we speak of a man being unwittingly in love, what really happens I should say is that the man believes quite consciously in something, in righteousness, in love, in good men and women; and people who want to say that *implicitly* or constructively this is trust in God speak of him, in natural but unprecise terms, as an "unconscious Christian". The fact in his mind is really a quite definitely conscious and morally qualified experience; but so far the consciously realized object of his interest and faith is something other than God. This may serve as an example of the perils of vague diction, as well as a warning against premature conclusions.

So painfully have some writers felt this vagueness and inaccuracy that they have refused even to consider the problem. Not unnaturally; for as one writer observes, "the study of the unconscious or subconscious mind was begun in conditions of great difficulty. For one thing, the subject was in ill-favor because of the activity of charlatans; for another, it was immensely obscure. Within the limits of consideration were such states as . . . neurasthenia, hysteria, catalepsy, and mediumistic phenomena. Religion and superstition divided the ground between them. Was it possible to form a conception of an ordered sequence in connection with this maelstrom of emotion and sensation? Psychologists had gazed upon the maelstrom and passed by. Charlatans stirred it up daily: every vendor of a nostrum blew upon it. The phy-

sician shunned contact with it".⁴ Many feared that even to glance at it might involve them in the worst excesses of spiritualism. And when they thought of that, they perhaps remembered Huxley's answer to a friend who invited him to a seance: "It may be all true for anything I know to the contrary, but really I cannot get up any interest in the subject. I never cared for gossip in my life, and disembodied gossip, such as these worthy ghosts supply their friends with, is not more interesting to me than any other". We need not undervalue these unpropitious circumstances, even if for the most part we share the implied aversion: but for all that, the question of the sub-conscious in theology has to be examined seriously. We cannot dismiss it with a verbal quibble. It will not do to define the "psychic" as "the content of consciousness", and ride off upon the plea that "the unconscious psychic" is a contradiction in terms. The plain fact is we cannot say where consciousness leaves off. There seem to be mental processes out beyond the margin of consciousness, too weak to command attention. Change may take place over the line in either direction. Transmarginal processes may cross the boundary, and move close up to the focus of attention; impressions that were just above the line may sink to the subconscious sphere. When we ask in what form our acquired ideas, our knowledges and memories, our settled principles of conduct or our deepest affections possess existence when we are not using them, it seems that they must be stored up somehow. They persist in some shape, for many of them, if not all, can be resuscitated, either by volition or through strong external impressions.⁵

Two views of this unconscious region have been held. By many psychologists it has been regarded as consisting of mental states, by many others as consisting simply of brain states. And it is interesting to notice that often

⁴*Times Literary Supplement*, 4th May, 1916.

⁵See a luminous article by Professor Coe in the *American Journal of Theology* for 1907.

neither the psychologist nor the physiologist wishes to be troubled with the subliminal. On the one hand the psychologist frequently protests: 'These unconscious processes or dispositions are cerebral in character, and hence no business of mine: let the neurologist look to them. Whereas the neurologist rejoins: They in no sense belong to my department; obviously they are mental in type, and psychology must not shuffle off its responsibilities on me. A psychologist so eminent as Professor Stout urges that the endeavor to recall a name, for example, sets going "an unconscious process which continues after the conscious effort has ceased"⁶ thus leaning to the mental hypothesis. Other writers have suggested "unconscious cerebration", to use Carpenter's phrase. As to these two rival constructions I think we may say this. In the first place, they are not wholly antagonistic; for, as Mellone puts it, "there is no reason to doubt that the formation of psychological dispositions is accompanied by the formation of . . . physiological modifications; therefore, for convenience and as a matter of method, they may be regarded as if they were physiological dispositions"⁷. Materialism is not to be charged on the researcher who puts the whole matter in purely cerebral terms, and decides that unconscious mental states do not exist. Secondly, when we are inquiring about the value of the subconscious in theology, which theory we follow scarcely matters. Thus we can reject the subconscious interpretation of conversion without committing ourselves to either view, if we find reason to say that the explanation of all the greatest facts of religion is to be found inside the circle of clear consciousness, not outside. I am the more free to urge this that I incline myself very strongly to believe that subconscious processes are mental.

At this point we ought to dispose of the motion of a subliminal self, put forward by the late F. W. M. Myers

⁶Hibbert Journal, October 1903, p. 47f.

⁷Elements, p. 48.

in his book "Human Personality". It cannot be said too emphatically that this is a quite different idea from sub-consciousness, and that for us at present it has no importance. Mr. Myers distinctly avows that his theory is brought forward to explain such phenomena as "double personality". "I suggest", he writes, "that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism". For him there are different subliminal strata, and these strata are all conscious, completely conscious, though we cannot be sure they are all conscious of each other. Each of us, in fact, contains various selves. Nothing could be more unlike the subconscious theory proper, though by Myers himself, as well as by certain writers who have professed to follow him, the two things have been confused. By very definition the subconscious is not conscious; the assumption is that phenomena exist which are mental, yet we have no awareness of them. What Myers argues for, on the other hand, is not a non-conscious background to the one mind, but two or more distinct consciousnesses. As explaining facts of mental pathology, disintegration of personality for example, this may be plausible; but clearly it has little bearing on ordinary religious experience. This distinction, as between the subliminal self or selves and subconscious process, to which Prof. John Baillie, of Auburn, has called attention in a luminous article,⁸ is of capital importance; and it justifies us in putting aside Mr. Myers' theory of different minds in connection with the same brain, and confining our interest to the theory of the subconscious. Once this is understood, there is no harm in our using the term "subliminal" freely as a variant. It has no necessary connection with Mr. Myers' argument.

Let us now ask at what specific points in the circle of Christian thought the subconscious (including the un-

⁸Expository Times, Vol. XXIV., p. 353ff.

conscious), has been employed as a key to open fast-closed doors. Broadly speaking the problems are three.

1. The Nature of God. Writers of very different schools have inclined to predicate an unconscious essence in God. To take an instance from the nineteenth century, the philosopher von Hartmann, endeavoring to combine the metaphysic of Hegel with that of Schopenhauer, defines the Absolute as the Unconscious—as the unconscious unity, that is, of Will and Idea. Idea here stands for the logical structure of thought and being. The supreme aspect of the Unconscious Absolute, however, is not Reason but Will, a will void of reason when it passes from potentiality to actual willing. This is not the place to speak of Hartmann's metaspherical but not wholly unqualified pessimism, though I should certainly hold it is no accident that pessimism is thus combined with the effort to place unconsciousness at the very heart of Deity.

Again, we may point to the speculative mystics of the Middle Ages, such as Meister Eckhart. Eckhart distinguishes between God and the godhead. The godhead, or absolute Essence, is intrinsically unknowable, even to itself; all things lie hid in the darkness of its potentiality. Timelessly it somehow rises to consciousness, but it is not conscious of itself. In order to unite ourselves with the godhead we must perform a complete renunciation of personality; and by doing so we pierce inwards, beyond God, into the abyss of the godhead. On these terms the highest truth concerning God is that He is beyond consciousness, the nameless and supra-essential One, devoid of every quality, even goodness. He is not interpretable in terms of our own loftiest experience, Reason and Love; in so far as He is apprehensible by us at all, it is through the ecstatic rapture supervening when clear moral consciousness has vanished and the soul swoons in the mists of feeling. Such is the Divine essence that other way of approach there is none.

In Professor James' captivating lectures on "The

Varieties of Religious Experience", there is one sentence which, taken at its face value, points in the same direction. Promising that man identifies his real being with the higher part of himself, and that he becomes aware that this higher part of him is conterminous and continuous with a "more" of the same quality, which is operative in the universe at large, he proceeds: "Let me propose, as a hypothesis, that whatever it may be on its farther side, the "more" with which in religious experience we feel ourselves connected is on its hither side the subconscious continuation of our conscious life".⁹ On the surface this means that Deity, as we have contact with it, is identical in quality with our subconsciousness—our subconsciousness being, as it were, a tiny inlet of the Divine ocean. Whether James actually means to teach this may of course be questioned, but it is a position into which a thinker may easily slip who makes the subconscious more important for religion than the conscious.

2. The Person of Christ. Here we are concerned chiefly with the hypothesis set forth, 1910, by the late Dr. Sanday of Oxford, in his *Christologies Ancient and Modern*. Dr. Sanday has gained not a few adherents for his novel construction, the most important perhaps being Professor Henri Bois of Montauban.

In order to explain the special presence of God in Christ, Dr. Sanday starts with the Divine presence within the human soul, and in this reference he takes up a position which, if sound, is of great importance. "The proper seat or *locus* of all divine indwelling", he writes, "or divine action upon the human soul, is the subliminal consciousness". Here I ought to interject that although Dr. Sanday professes to follow Myers, he scarcely does so; the subliminal is not with him, as with Myers, a quasi-independent stream of consciousness; on the contrary, he freely describes it as "subconscious", or even "unconscious". But this by the way. In comparison with con-

⁹Pp. 508, 511.

scious states, he further holds, the subconscious are "subtler, intenser, further-reaching, more penetrating. It is something more than a mere metaphor when we describe the subconscious and unconscious states as more profound". For support he turns to mysticism, finding the characteristic experience of the mystic located not in the upper sphere of waking mind, but in the lower deeps.

What specially interests us now is his special application of this to the Incarnation. As he puts it explicitly: "The same, or the corresponding subliminal consciousness is the proper seat or *locus* of the Deity of the incarnate Christ". We ought, he continues, to draw "a horizontal line between the upper human medium, which is the proper and natural field of all active expression, and those lower deeps which are no less the proper and natural home of whatever is divine. This line is inevitably drawn in the region of the subconscious. That which was divine in Christ was not nakedly exposed to the public gaze; neither was it so entirely withdrawn from outward view as to be wholly sunk and submerged in the darkness of the unconscious; but there was a sort of Jacob's ladder by which the divine forces stored up below found an outlet, as it were, to the upper air and the common theatre in which the life of mankind is enacted". One would hardly guess from this paragraph that elsewhere Dr. Sanday refers to the subliminal as "that part of the living self which is most beyond our ken". He indeed speaks with much precision about its qualities and modes of action.

At present I will only say that it is disconcerting to have Dr. Sanday think so spatially about the soul. He insists, we must note, upon a *locus* or point in human nature at which the indwelling of God can be actually localized, definitely situated. Of course if there must be such a point, then if that point cannot be discovered within the limits of full waking consciousness, the temp-

tation to seek it elsewhere, preferably in the underground chambers of the soul, may become overpowering. But why should we imagine that God's presence invades the soul at some one ascertainable point of contact? That too much resembles the old exploded psychological theory according to which the soul exerted its influence on the body, also at a point—namely, the pineal gland. It is surely better to think of the divine indwelling as claiming the whole spirit of man, not entering at some particular orifice or cranny, but taking direct possession of, because appealing to, conscience, thought and feeling. Dr. Sanday believes that in the end the divine does pervade the entire soul: why should it not do so immediately? Our whole being lies open to His Spirit; we are near of kin to God; and when theology has spoken of the imperishable divine image of man, which renders him susceptible of salvation, it has meant not any subconscious department of our nature but such things as reason, feeling, volition. Some one has said that questions in philosophy which cannot be answered are many of them questions which should not have been asked. And the plea for a suitable opening in the soul, at which and nowhere else God enters, must I fear be repelled on the ground that the problem has been stated in an impossible form.

3. The subconscious has repeatedly been utilized in recent years to elucidate certain aspects of personal religious life. Here it has played a part in more than one context.

The most important instance is that rendered famous by Professor James in the ninth and tenth of his Gifford Lectures. He maintains, you remember, that conversion and regeneration, especially where the religious change is abrupt, occur down in the unconscious depths. Processes mature subliminally, then eventuate in results which suddenly pour into our waking mind. James speaks curiously of the discovery of the subliminal in 1886 as the "most important step forward that had oc-

curred in psychology'', subsequently to his becoming a student of that science, because it has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. As he puts it in a characteristic passage: "A man's conscious wit and will, so far as they strain towards the ideal, are aiming at something only dimly and inaccurately imagined. Yet all the while the forces of mere organic ripening within him are going on towards their own prefigured result, and his conscious strainings are letting loose subconscious allies behind the scenes, which in their way work towards rearrangements''. Thus the shifting of a man's conscious energy comes about, and the lighting up of new crises of emotion is "partly due to explicitly conscious processes of thought and will, but partly also to the subconscious incubation and maturing of motives deposited by the experiences of life. When ripe, the results hatch out, or burst into flower''. The normal consciousness is liable to incursion from a strongly developed ultra-marginal life, incursions whose origin the subject cannot trace, and which therefore "take for him the form of unaccountable impulses to act or inhibitions of action, of obsessive ideas, or even of hallucinations of sight or hearing''. They may even break out in automatic speaking or writing, unintelligible to the man himself. In cases of conversion, in providential leadings, sudden mental healings, mystic experience, inspiration and the like regarded strictly from a psychological point of view, we have phenomena of the same kind with these sensory and motor automatisms: the psychical dynamic resides always in the region of the subconscious. Indeed, the difference between sudden and gradual conversion is traceable to the fact that "in the recipient of the more instantaneous grace we have one of these subjects who are in possession of a large region in which mental work can go on subliminally, and from which invasive experiences, abruptly upsetting the equilibrium of the primary consciousness, may come''.

Professor James does not proffer this as an explanation enabling us to dispense with the regenerating activity of God. He is satisfied if we take it as showing where the regenerating action of God upon the soul takes place. "*If there be*" he says, "higher spiritual agencies that can directly touch us, the psychological condition of their doing so *might be* our possession of a subconscious region which alone could yield access to them". But just as it is scientific "to interpret all otherwise unaccountable invasive alterations of consciousness as results of the tension of subliminal memories reaching the bursting-point", it is legitimate to explain striking religious changes by the unseen incubation of motives. It is there that God can best reach us. "The hubbub of the waking life might close a door which in the dreamy subliminal might remain ajar".

Here then is a perfectly distinct theory of how saving experiences come. They come peculiarly and primarily through the trans-marginal section of our mental constitution. It is not too much to say that thereby the centre of gravity in soul-life is definitely transferred to the subconscious, the relation of which in magnitude, to the upper waking consciousness has often been illustrated by the figure of an iceberg, the much larger submerged part of which bears to its projecting part the ratio possibly of eight to one.

Before examining this general hypothesis, let me mention two minor applications of it in recent religious thought. In the first place, it has been used to explain the efficacy of intercessory prayer. Intercession, it is held, is analogous in working to telepathy or transference of thought. When I pray for a friend, I direct a current from my mind to his, I mobilize force, like a stream of electricity. I resemble a wireless operator tapping my transmitter and sending out unseen messages. When I ask God to give my neighbor courage, it is through me the courage comes; my will reinforces the

secret stores of his life, pouring into him manhood and endurance. Secondly the theory has been brought into the sacramental controversy. Not unnaturally, advocates of a quasi-physical view of sacramental influence, operating irrespectively of faith, have been led to argue that the Eucharist affects our deeper subconscious life. It is thus that we may conceive the Eucharist as adding invisibly to the spiritual stores of the receiver. Something of the same kind may also be held as to the baptismal regeneration of infants, or the benefit of extreme unction administered to the dying sunk in unconsciousness. Grace finds access to personality through the subliminal door.

My first objection to this whole line of interpretation is that it is really superfluous. It makes nothing clear. We are all agreed that ordinarily what is meant by a religious man is a man who is consciously reverent, devout, spiritually-minded. He is in fellowship with the Unseen. But if we ask how he comes to be so, what light is given by saying that the religious impulse first operated subconsciously? That states a problem possibly, but it solves none. It is the presence of religion in a man's definitely conscious feeling, cognition and will that we are trying to understand; to say that it broke upwards from the subterranean depths is a no more helpful suggestion than it would be to explain my understanding of a spoken sentence by urging that I first heard and understood it subliminally. And suppose a sceptic to arise, like Hume, arguing that all my religious beliefs are illusory, if I were to refer him to the subconscious, would he not retort most cogently. If you want to prove their truth, you must show me the conscious mental processes that co-operate to produce faith, and you must further prove that these processes are different from those which ordinarily produce error. In other words, no defender of Christianity can gain anything by taking refuge in the subliminal hypothesis. Validity of belief is a matter with

which it has no concern. How can we differentiate trans-marginal motives that lead rightly from those that mislead, except by conducting the whole inquiry in the light of data derived from consciousness in its wide-awake condition? I cannot see it to be a justification of religion that its roots are underground any more than I can find a defense of morality in the contention that it springs from dim elemental feelings wholly unrelated to the ideas of right and good.

Again, from the standpoint both of psychology and ethics, we must protest against the conception that the subconscious is somehow higher than, or superior to, the conscious. On all true principles of philosophic interpretation, it is conscious mental activity which is higher, as being the more complete and developed function in which the subconscious movements are transformed and charged with new significance and value. Is not the opposite view of a case of what the New Testament calls a perverse humility? We cheapen wilfully the noblest powers of the soul when we represent them as comparatively unworthy to receive God, and turn away to the more occult and pathological aspects of human experience. To find the secret of conversion in the obscurest part of a man's mental organization rather than in the conscious and decisive act of will, evoked by the data presented in the Gospel and commended by the Holy Spirit, is at bottom to make religion a thing of blind instinct, not of clear and upward-gazing thought. Nothing could be better calculated to rob it of all credit with serious men.

Further, we have no ground for attributing to the subconscious either moral quality or moral activity. As Professor Baillie puts it unanswerably: "According to the most enthusiastic supporters of the subconscious, the act of judgment is not possible at this level, and a moral act which does not imply a judgment is something we cannot understand"! In short, the affinities of the subconscious are rather with sleep, animal instinct, infant life.

Observe how James speaks of "the dreamy subliminal". Would any one seriously maintain that the subconscious had had the biggest share of producing literature, science or philosophy; if not, what can be meant by describing it as higher? Even if for the moment we grant (what is very doubtful) that it is the gathering ground for the reservoirs of heroism and genius: yet at this level there is no capacity for distinguishing moral objects, with the result that in magnificent impartiality the subconscious turns out diabolical products equally with divine—the disordered and repulsive medleys of dream-life as readily as the fairest and noblest impulses of self-sacrifice. It lies as close to insanity as to greatness. No *purpose* runs through it, no appreciation or discrimination of values. I wholly fail to see why an entity so chaotic should be greeted as the appropriate home of Deity.

That it should be so greeted is but another illustration of the proverb: *Omne ignotum pro magnifico*. He who resorts to the subconscious takes a leap in the dark. He breaks off inquiry, to launch himself into the void. Conscious process we know, and physical process we know; but what is this? It is a third kind of process, of which, from the nature of the case, we can never have any experience, whether direct or indirect. Or if I go too far in contending that even indirect knowledge is impossible, still our inferences regarding it are so hypothetical and precarious that to abandon for its sake the safe soil of conscious mind is in the highest degree imprudent. We cannot even get a good look at it; why then should we make it the object of foolish admiration.

It is also to be remembered that to say God dwells specially in the unconscious is implicitly to fix our thought of Deity. As I have ventured to put the matter elsewhere: "God (on this view) is not conscious mind known to or in conscience and reason, but touches us rather beneath the line of clear thought and moral volition".¹⁰

¹⁰Person of Jesus Christ, p. 489.

If Christians define Him as Holy Love in the form of Absolute personality—how can such a conception be expressed in unconscious terms? How shall we speak of a Holy Love whose dwelling place is the subliminal? It is to make God indescribable and unapproachable. We are all intent nowadays on bringing out the perfectly ethical nature of the Christian religion: is there not a strange thanklessness in thus relapsing to more primitive ideas and casting away the gains of the vast upward march of centuries? For that is what the interpretation of religious change by reference to the subconscious amounts to—a reversion, a declension, to the level of primitive religion. When I read about unseen incubation, of ripe results hatching out, of impulses fermenting within the deeper soul as pernicious germs might propagate unwittingly in a man's blood, I recall vividly descriptions of religious experience among the animistic races, and the ecstatic proceedings of the medicine-man; but I am not in the very least reminded of what I read in the Gospels. It is unpromising that the word "hypnotism" should occur so often. I should have thought that the history of religions, up to its climax in Christianity, might broadly be regarded as the gradual *expulsion* of the idea that religious experience is a nature-process, and the elevation of the soul-life that counts into the full light of conscience and reason. In the New Testament a believer is one who responds to God in Christ with a trust moral to the core: what he sees in Christ appeals to his sense of right, his yearning for fuller life in God, his intelligent conviction. His faith is evoked by the ethical and spiritual content of the Gospel; the object held forth creates trust, not by initiating subterranean fermentations, but by its intrinsic meaning. And this remains the normal Christian Experience. We do not catch religion as we might measles; we are changed by what we see, by what we value; oftenest, perhaps, by the spectacle of the Saviour's presence in worthy Christian lives.

It is no refutation of this to urge, what is indeed true, that plenty of people in our churches are unable to give reasons for their faith. For they may simply be lacking in introspective power; they may have no gift for analysing motives. But the motives are there after all, they *have* reasons for being Christians rather than Shintoists or Jainists, the incentives, promises, inhibitions and consolations of our religion have been at work. Put the seat or secret of religion in the subconscious, and you turn it into an unethetical mystery devoid of attraction for the highest types of manhood. True, Professor James pleads that what he is discussing is not the validity of religious belief, but only its psychological origin. In reality much more is involved than that. If the primary and proper home of religion is subconsciousness—if it is there supremely that God touches us—then an enormously important question has been decided as to the *nature* of religion; and few will venture to maintain that the nature of religion is a consideration wholly irrelevant to its truth.

The unethetical character of the subconscious life is still more clearly emphasized by the contention of many writers that the subliminal consciousness makes headway on its own account, independently of the wide-awake mind; it is actually something that goes along by itself. It is not merely “an organized system of condition which have been formed in and through bygone conscious experience”; it is live, active, in separately receptive contact with the environment. Myers actually goes so far as to hold that the subliminal is not derived, in either quality or content, from the ordinary consciousness—the fact is exactly the other way round. This means that if we may draw random benefits from the unconscious, we are also at its mercy. No man can ever tell what may suddenly leap upon him from the dark. In that case the new hypothesis brings at least as much terror as hope.

The theory of the subliminal, I am convinced, has

gained a wholly illegitimate advantage from the impression that it alone does justice to the mystery of Regeneration. Were this the case no other theory would have a chance against it. But it is not the case. It is the subconscious theory that would dissipate the mystery. According to James, Regeneration is a process that can be traced and analyzed by investigation. It is possible, by means of circumstantial research, coupled with inference, to describe precisely how a Christian comes into being. But true faith repudiates any such enterprise. It knows that creation, whether of the world or of the Christian's new life, is always a transcendent Divine work, which we can only believe in, or experience, but never explain. Unquestionably regeneration is a mystery, but the mystery lies in a man's thought and will; and to refer it to an inscrutable non-moral underworld is to obscure, indeed to dissolve, the very problem in our hands.

Accordingly, we must affirm the great truth for which the New Testament and the Reformers stand. Just because Christianity is the highest of all ethical religions, regeneration has its home in our clearest consciousness; it is but faith viewed in a certain aspect. Whatever happens, it must never be turned into a nature process, in which the mind is purely passive. People who take the subconscious line really "want" as the proverb says, "better bread than can be made with wheat". They want something richer, greater, deeper than a conscious change. It is not enough that through the vision of Jesus a man is led to believe, to pray, to will and love the good. We must get behind that and put our finger on its conditions. But to get behind experience is impossible. As Lotze has said, it is useless to ask how being is made. Beyond all doubt there is *more* involved in a man's becoming a Christian than his own conscious thoughts and feelings; but that "more", so often appealed to, is not the subliminal consciousness; it is the personal love of God. It is, in the language of faith, the Holy Spirit—

not a thing, but the conscious influence of the Father revealed in Christ. Your life, the apostle writes, is hid not in the abysmal depths of your own nature, but with Christ in God. God, says St. John, not our subliminal self, is greater than our heart. The Christian is aware that the new life stands for far more than his actually present fleeting consciousness, and that the full reality of what he has become overflows the thoughts and volitions with which at any given moment his mind is filled; but that full reality is rooted or based in the subliminal, the character of which by very definition never can be ascertained, but in the new relationship towards himself in which God has set him by the grace that is in Christ Jesus. Our assurance of being born again is that we now know God as our Saviour; in a word, it is a conviction not of sight but faith. As Luther puts it: "This birth is neither seen nor understood: we only believe in it".

MIRACULOUS HEALING, AS RECORDED IN THE SCRIPTURES, AND AS CLAIMED SINCE THAT DAY.

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The Bible gives full account of the life and death of men, but has little to say of doctors and remedies. The sanitary laws laid down by Moses are some of the best the world has ever seen. The ceremonial healing of leprosy is given in the Pentateuch. Paul's thorn in the flesh, whatever that was, is given as an incurable trouble, which the apostle was glad to bear, when he knew it was the will of God.

There are three periods in the history of God's people which are marked by miracles, viz: (1) When He would save Israel from the slavery of Egypt miracles were used in dealing with Pharaoh and during the wilderness journeyings. There were no miraculous healings among these, unless we so reckon the case of Miriam, who was made a leper and healed forthwith, or the case of the serpent-bitten Israelites, Numbers 22:9. (2) In the second case God was saving His people from idolatry and captivity through his prophets. Here we find three resurrections: Elijah raises the widow's son, 1 Kings 17, Elisha raises the Shumanite's son, 2 Kings 4, and the dead man thrown into the tomb on Elisha's bones comes to life. And there are three cases of disease healed in this period, viz: Jeroboam cursed with leprosy by the altar, healed by the prophet's prayer, 1 Kings 12; Naaman healed by dipping in the Jordan, 2 Kings 5; and King Hezekiah healed in answer to his own prayer, the prophet Isaiah using by the Lord's direction a poultice of figs on the carbuncle. (3) The third period of miracles is that of the New Testament when Jesus "came to seek and to save that which was lost".

In the Gospels there are 36 miracles recorded of which 26 are in healing and resurrection. Beside these there are unnumbered cases referred to when it is said "He healed many", "healing all manner of sickness and all manner of disease among the people", etc.

When the apostles were sent out on missionary journeys they were told, as in Matthew 10, and Mark 6; to heal the sick, cast out demons, etc.; when they returned they rejoiced that they had succeeded.

In the thirty years after the Lord's Ascension, A. D. 30 to 60, there are only nine passages giving account of miraculous healings, viz: the lame man at the Beautiful Gate, Acts 3:7; people placed in the streets that Peter's shadow might fall on them, and multitudes from the country, bringing their sick, who were healed, Acts 5:15-16; Aneas, Acts 9:34; Dorcas, Acts 9:40; the crippled man healed by Paul at Lystra, Acts 14:10; "special miracles" wrought by Paul at Ephesus, Acts 19:11-12; and the young man who fell from the window brought to life, Acts 20:9. The last case recorded is that of the father of Publius, and others, on the island of Molita, healed by Paul, Acts 28:8-9. You may count also, if you will, the casting out of the spirit of divination from the damsel at Philippi, Acts 16:18. The above closes the record of miraculous healings as given in the New Testament.

The public ministry of Jesus and the apostles, from the Master's baptism, A. D. 37 to John's death, A. D. 100, covered 73 years. All miraculous healings recorded in the New Testament took place within the 33 years from A. D. 27 to 60. After this the Scriptures are silent on the subject, both as to cases recorded and teaching on the subject.

After the year 60 Paul wrote the letters to the Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon; Peter wrote two letters and John wrote three, and the Revelation and Gospel as well. John wrote as late

as A. D. 90. Paul or some one else wrote the letter to the Hebrews. There is nothing in any of these inspired writings about miraculous healings occurring after the year 60. Paul lived until the year 68, Peter probably to 65, and John until the year 100.

Apart from the instances of miraculous healing recorded in Scriptures there are passages which speak of bodily healing under divine direction, or of God's given directions for such healing. Some interpret two passages of the Old Testament, Isaiah 53:4, quoted in Matthew 8:17, "Himself took our infirmities and bare our sickness", and Psalm 103, "Who forgiveth all thine iniquities, who healeth all thy diseases", as referring to physical ailments. Others understand the reference to be to spiritual ailments. The question is to be decided by the context. If reference to physical diseases the question would still be whether the healing is to be miraculous or through remedies. Some hold that these passages teach that bodily healing is a part of Christ's redemptive work accomplished in his death.

The New Testament passages referring to healing, aside from acts of healing, are Mark 16:17-18, as to taking up serpents, drinking deadly things, etc., James 5:14-15, in which prayer by the elders of the church and anointing with oil are directed, and 1 Corinthians 12:9, which mentions "the gift of healing" as one of the gifts by the Spirit. People since the apostolic day have not been able to follow with safety the instruction as to taking up serpents and drinking deadly things. The few who have tried to carry out the instruction as to the praying of the elders and anointing with oil have not had altogether satisfactory results. This is said with all reverence and respect. It is safe to say when the days of miracles passed, then the miraculous protection from deadly reptiles and drinks passed also; likewise there passed with miraculous healing the special method for that healing, laid down in James' letter.

As to 1 Corinthians 12:4-12, written in A.D. 57, one is impressed with the similarity of statement of gifts in this passage with that of Ephesians 4:4-12, written in A.D. 64, and with the striking difference that nothing is said in the latter passage about gifts of healing, miracles and tongues. Miraculous healing seems to have ceased with the healing on the island of Molita, A. D. 60; so nothing is said of the gift in the letters written after that date. Likewise in Acts 28, the closing paragraphs, we have the account of Paul "for two whole years * * * preaching the Kingdom of God", but nothing is said of healing or of any other miracles wrought.

Another passage where commands given by the Master seem to have been understood to have been temporary, is in Matthew 10. The apostles were sent out on a missionary journey and were to heal the sick, cast out demons, etc. Also they were to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves". Both commands were alike given to the apostles and ended with them. Neither they nor we have understood the command as to gold and silver and two coats to have been permanent for the missionaries of our Lord; and the apostles Peter and John, who were of those on the journey, performed no miraculous healings nor wrote of the gift, after the year 60.

But it may well be asked, Why did Jesus use healing in his earthly ministry, and why did the apostles cease to use it after a certain date? We will all agree that He rejoiced in acts of mercy and compassion. But most of us will also agree that His highest purpose in healing, while it helped the suffering, was to manifest His divine power as the promised Saviour of the world. Nothing could so forcibly impress men as touching them at the point of life and health. He touched them with mercy and life rather than with wrath and death. This is plainly stated in the message to John the Baptist, Matthew 11:5,

and when He healed the man let down through the roof, Mark 2. Likewise, "God wrought special miracles by the hand of Paul" in Ephesus when he was "disputing daily in the school of Tyrannus"; in the island of Molita, among the heathen, it was fitting that Paul should heal, not only as an act of mercy, but to show forth his Lord as the Christ.

From the above facts given in the New Testament the conclusion is drawn that miraculous healing was no longer needed to testify to the work established by our Lord and to be carried on by His disciples. By the year 60 the gospel had been widely preached, there were thousands, and an ever-increasing company of witnesses, widely distributed in the then known world; the first three gospels and a number of epistles were extant. The facts of the gospel, the birth, life, death, resurrection, and ascension of Jesus were well known and preached. Paul writes to Timothy, 2 Timothy 2:2: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also". There was no further need of miraculous healing to testify; His people were hereafter to be His witnesses. It is worthy of note that people generally are agreed that miracles ceased with the apostles, except as to the healing of their suffering bodies. Some must insist that the Lord is still doing that particular kind of miracle.

Before turning away from the healings recorded in the New Testament it will be of interest to notice the methods used by Christ and the apostles. Jesus touched the eyes of one blind man; He made clay and anointed the eyes of another; He said to blind Bartimeus, "Thy faith hath made the whole". He touched one leper and sent him to the priest; He sent the ten without touching them. He touched Peter's wife's mother, and others; He "spoke the Word" for the healing of the centurion's servant and others. Jesus was much in prayer, but only at

the grave of Lazarus, according to the record, did He pray in connection with healing.

The Twelve on their first missionary journey, Mark 6:13, anointed with oil and healed. This is the only actual case of anointing in connection with healing mentioned in the New Testament. Peter and John commanded the lame man, in the name of the Lord Jesus, to arise and walk; Peter commanded Aeneas to arise and make his bed; for Dorcas he prayed and commanded her to arise. Paul perceived that the impotent man at Lystra had faith and commanded him to stand upon his feet; he used handkerchiefs and aprons at Ephesus; he prayed for the father of Publius and laid hands on him. Jesus often demanded faith of those interested in His miraculous healings; faith is seldom mentioned in connection with the healings performed by the apostles. The methods used in the New Testament healing were quite varied.

After the date when there is no further record of miraculous healing sickness is spoken of on a number of occasions in the epistles: Paul left Trophimus sick at Molitus, 2 Timothy 2:21; he recommended Timothy to use a little wine for his stomach's sake; he was much concerned for Epaphroditus who was sick nigh unto death, on a visit to Rome where Paul was in prison, Phillipians 2:27. No miracle seems to have been performed to heal the sick man. In 3 John it is the expressed wish of John that his friend Gaius might prosper and be in health as his soul prospered. No need that he be otherwise if at any time he might be divinely healed.

We may well go a step further and ask as to miraculous healing, real or claimed, just after the apostles had passed away. In a fairly diligent search of the writings of the post-apostolic Fathers, who lived and wrote from A.D. 57 to A.D. 202, viz: Clement, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, and Irenaeus, and the Teaching of the Twelve, we find only one reference to such healing. Papias who knew Philip, the evangelist,

and quotes him, tells of a man who was raised from the dead, and of another, Justus, who drank poison and was not hurt by it. But it is not clear as to the time of these occurrences, whether before or after the year 60. However not long after the post-apostolic days the doctrine arose that all disease was the result of demoniacal possession and was to be healed by casting out the demons.

Since the early Fathers until the present the history of bodily healing has been an interesting story. Healing by medicines and surgery was known before the Christian era, but has grown wonderfully since. Modern medicine and surgery are not known in Pagan countries, except as Christian missions take them there. They are the hand-maidens of the Christian religion. God has put within the reach of men, if they will be diligent in finding them, means and processes for the healing of diseases, which are little short of miraculous, viz: vaccination for smallpox and other troubles, serum for typhoid and meningitis, asepsis in surgery, anti-toxin for diphtheria, the elimination of yellow fever and malaria, and many more. Most of the healing of diseases is done through medicine and surgery. Other methods are but an insignificant per cent.

But healing without remedies has been claimed from the fourth century until the present time, with or without a divine element; most of the cases with it. From Constantine in the fourth century, to the Reformation of Luther, many Roman Catholic churches had "relics", pieces of the bones of the apostles or of some saint, or pieces of the cross of Christ. People were healed by prayer through the efficacy of these relics, and stacks of crutches, canes, and splints testified to abundant healings. The same thing can be seen in Catholic countries today. Through more recent years the Adventists of certain schools, the Hypnotists, Mesmerists, the Mormons, the Christian Scientists, the Holy Rollers, the Mind-healers, the Faith-healers, and the Gospel-healers, down to the present time, have been healing without rem-

edies. It cannot be denied. With all due respect, they have all been doing the same kind of healing, though they denounce one another, most of them. Some heal without reference to religion, as the Hypnotists and Mesmerists; it seems to be by an influence over mind. The Christian Scientists are extreme idealists and claim that they heal by getting the mind of the patient into harmony with truth, or with God. For them there is no such thing as matter and therefore no pain or disease of body. The religious sects, Adventists and others, claim the divine element as the chief factor in their healing; if everybody were in right relation with God through faith all bodily ills could be eliminated and there would be no need for the doctor, nurse, or hospital.

There is a marked difference between the healings performed by these several claimants and those wrought by Jesus and the apostles, in the cases healed, the methods used, and the results obtained. Christ raised the dead, opened the eyes of those born blind, and restored parts of the body lost, as the ear of the servant in the Garden of Gethsane. Healers must confine themselves to certain classes of cases, where the state of mind cuts a large figure; though some of their healings are remarkable. Physicians likewise heal without remedies, as well as with them. Only recently the writer saw a case of blindness, apparently almost total, and a case of what looked like locomotor ataxia, cured by a nerve specialist without medicine or surgery. The physician said they were forms of hysteria. When Jesus healed he spoke the word and it was done. The method of the faith-healer is to have a number around in prayer, and then vigorously suggest that the healing has been made. The patient is led to try, and sure enough he moves the disabled limb or walks, as he has not done for months.

With Jesus the results were immediate and complete, whatever the disease. All the healers fail frequently; the healing is generally only partial. They lay aside the crutches but lean on a friend, or walk with difficulty, or

hear only better than they did. Worst of all the healer is often mistaken in his announcement that the patient is healed. Never matter about the rheumatics who are back on their crutches again after a few weeks. Recently a case of pernicious anaemia was prayed over and anointed, and the public announcement was made that it was cured; the man died in due course. So of a case of cancer which the surgeon had refused to operate on because it was hopeless. Worst of all a boy with a tubercular joint was made comfortable with a brace by the surgeon. The healers cured him and removed the brace. In a little while the joint was a running sore again. In another case a dear little girl had been severely burned but the parents would have nothing done for her, since they were Holy Rollers and faith-healers. Finally the child was taken to the hospital by an officer under a warrant sworn out by an indignant community. After weeks of suffering and treatment the child was cured.

It is a fact that should impress those who study this question that the great leaders in religious thought and reformation, since the beginning of the sixteenth century, have not professed to work miracles: Knox, Calvin and Luther did not; John Wesley distinctly disclaimed such power. Carey, Judson, Duff, Martyn and Brainerd, preaching where such power would have made great impression, did not seem able or inclined to call it into service. On the other hand medicine, surgery, hospitals and nurses, are some of the greatest powers used by devoted and spiritual men on our mission fields.

But are not the sick healed in answer to prayer? Some time since the writer heard an experienced pastor in a public address refer to a half dozen or more such cases in his own experience. These covered an experience of forty years. The editor of the Religious Herald, Richmond, Va., had occasion to refer recently to the extreme illness of his wife, a number of years back. His Israelitish physician announced that the case was a hopeless one from the physician's viewpoint, but added that she would

not die, for too many good people were praying for her. She recovered. Most of us over forty years of age know of such cases.

Some one may well ask may not some of the cases handled by the healers be sure enough cases of healing in answer to prayer? Of course, if the healers are devout and faithful, their prayers will be heard as the prayers of others of God's children. That is another proposition from undertaking and claiming the divine healing of all comers.

Again, it may be asked if it is not a good thing, if the healers relieve suffering, even, though it be by psychology, suggestion, hypnotic influence, or whatever it may be, and not miraculous power? Surely, but let it be done under the proper name. It may be that these means of healing have not been properly developed. Physicians and nurse are constantly using such aids in the treatment of certain classes of disorders. In 1908 Drs. Worcester, McComb and Coriat, of Boston, published "Religion and Medicine", a book dealing with this phase of medicine. It was in connection with a movement by the Emmanuel Church (Episcopal) of Boston, "A work in behalf of nervous sufferers", undertaken by that church. It was said to be an effort to offset the vagaries of Christian Science. (But recently one of these men is reported a nervous wreck.)

In Conclusion: If the statements made above as to the miraculous healing done by Christ and the apostles are in accord with the facts, then it is a mistake to say that such healing could be done today if only we had the faith, and that there would be no need for remedies, doctors, hospitals and nurses. On the other hand, doctors and nurses should recognize their calling as a sacred one; that they are co-workers with God for the healing of the people. There is no place in God's economy for the so-called divine-healer: the Lord is doing the business in a better and more successful way.

HYMNOLOGY AND THEOLOGY.

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At first thought there seems to be no connection between hymnology and theology, for no great poet is known as a theologian and no great theologian passes for a poet. All that Augustine claimed was a long acrostic which he made against the Donatists. Melancthon and Calvin were theologians pure and simple, yet they all felt the power of hymns. Augustine referring to his conversion at Milan says: "How I did weep, O Lord, through thy hymns, and canticles, touched by the voices of thy sweet singers. The voices sank into my ears and the tears ran down my cheeks". Melancthon as well as Luther was cheered by hearing children's voices singing the hymns of the Reformation. Calvin caught up Marot's French version of the Psalms and taught the people to sing them. The technical terms of theology are not fit for use in praise to God but it was the habit of the writers of hymns, who were generally preachers, to close their doctrinal sermons with a hymn, recapitulating in rhyme that could be remembered, the main ideas of the discourse. Indeed the most popular hymn in our language, "Rock of Ages, Cleft for Me" is the climax and coronation of a polemical dissertation. The universal favorite, "How Firm a Foundation", is built of proof texts.

Aristotle's definition of a poem as "a permanent production that pleases and takes commonly with all classes of men", applies to a hymn and explains why the few most highly intellectual as well as the host of commonplace writers fail to produce hymns that live. The learned fail because they do not know the heart of the people. The half educated fail because they exhibit feeling without order or progress. Cardinal Newman goes to an extreme when he says that hymns are expressions

not of truth but of imagination and sentiment. His own immortal "Lead Kindly Light" is sufficient answer to his own proposition. But a hymn is more than mere reflection. It must be full of feeling.

The Pharisee prayed but we are not told that he sang. The test of a hymn is its power to move the heart. Milton, Dryden, and Wordsworth wrote religious pieces but they cannot be sung. They fail because they do not meet Augustine's definition of a hymn, "praise to God that can be sung". Thomas Moore came nearer to the test with his "Come Ye Disconsolate", as did Tennyson with his "Pilot at the Bar" and "Late, Late, Ye Cannot Enter Now" and Whittier with his "Eternal Goodness". George Herbert's peculiar metres and Milton's majestic lines, and Addison's cold stanzas may be read by educated people but they are not sung by them. Even Keble's "Christian Year", widely read though it is, cannot be used in public worship. Its very depth and refinement exclude it from common use. There are men, as E. B. Browning says, "whose erudition has grown stronger than their souls. We want the sense of the saturation of Christ's blood upon the souls of our poets that it may cry through them in answer to the ceaseless wail of humanity". The history of the internal development of the religious life of the Christian church, Oxenham says, is found in what all are thinking and feeling. English Protestants were at first polemical and their hymns were largely doctrinal, then with the "Foreign Missionary Movement" they became missionary, and now with the social trend of thought they are largely social. John Wesley, said that it was "better for a hymn to provoke a critic to turn Christian than a Christian to turn critic". Cowper is the only writer who is as famous for his hymns as for his poems. Watts was admitted to Parnassus by Dr. Johnson in his "Lives of the Poets" but with this qualification, namely that "poetry and devotion are things incompatible with each other, and that Watts has succeeded

in doing better than others what no one had succeeded in doing well". Whittier, on the other hand, claimed that a good hymn is the best use to which poetry can be devoted. Pope put Dr. Watts in the first edition of his "Dunciad" but claimed that that was a surreptitious issue and afterwards substituted another name. Bishop Burnet remarked concerning the old version of the Psalms by Sternhold that "his piety was better than his poetry" and that "he drank deeper of the Jordan than of the Helicon"; but Walter Scott said the Scotch Psalm Book was so beautiful that any alterations in it would prove so many blemishes. John Newton maintains that "there is a style and manner suited to composing hymns which may be more successful or at least more easily attained by a versifier than by a poet". The chief matters are perspicuity, simplicity, and ease. Dr. Watts sought to please and profit the politer without offending the plainer part of mankind. Charles Wesley took issue with Dr. Watts and complained that he had written down to a child's level instead of trying to lift up the child's level and making the hymn a poem; but, although Wesley composed as many thousand hymns as Watts hundreds, yet he was not able to produce as many that have survived "the tooth of time and the rasure of oblivion". The poet Montgomery observed that "the appearance of a good hymn is as rare as a comet". Most hymns die. Only a few are the immortal names that were not born to die. Dean Alford declared that "the lines of a hymn should find their way to the simplest and stay unbidden in the memory". Newton, the editor of the Olney Hymns, decides that a writer of hymns should use imagery sparingly and with great judgment. Bishop Wordsworth, nephew of the poet, insists that "the first purpose of a hymn is to teach sound doctrine". Archbishop Trench, in his collection of Latin hymns, announced his purpose to "exclude hymns not in accord with church life as more hurtful than heretical pieces are". Dr. S. A. Duffield,

author of works on English and Latin hymn, maintained that the hymns which the Christian Church adopts must be Christian. The best hymns, those that are most widely used, weave in scriptural words and figures.

The theological object in view in singing hymns was plainly seen by Pliny the younger who in the year 112 A. D., reported to the Emperor Trajan that the Christians in Bithynia, the province which he governed, gathered early in the morning and sang hymns to Christ as God. The earliest Christian hymn

“Shepherd of Tender Youth
Guiding in love of truth”

written by Clement of Alexandria, is a chant in praise of Christ in all His attributes. His pupil, Origen, informed Celsus of the hymns which Christians sang to the only begotten Word of God. When Bardesanes, composed hymns in Edessa to spread Gnostic ideas of a hierarchy of angels emanating from God, Ephrem trained a chorus of women who sang and prayed to Christ for forgiveness and strength. When Arius denied the equality of the Son with the Father and propagated this doctrine in songs for millers, travelers and sailors, to popular dance and drink music of the day; and when the Arian Empress Justina demanded of Ambrose the use of a church in Milan for Arian worship, he denied her request and organized his defenders into bands to sing the praise of the Trinity. Likewise in Constantinople, Chrysostom raised singing bands, and for a time there was a musical contest in the streets of that city between those who exalted Jesus like God and those who shouted that he was the same as God. The Nicene creed was written to be chanted and was thus used by Thomas Arnold in the school of Rugby.

The first departure of orthodox Christians from the worship of Christ occurred after the slaughter of believers by the Roman Emperors, especially by Diocletian.

It was natural and praiseworthy for the survivors to commemorate their dead in song. They did not begin by praying to the dead for, as Origen said, "We do not pray to the dead. The dead pray for us." But if the saints prayed for them why not pray to the saints to pray for them, and so they did and the worship of saints has continued to this day. There were no hymns to the Virgin Mary yet for two reasons; first, because she was not a martyr; and second, because an age that glorified Virginity did not think of thus exalting one who was not a Virgin. In all the verses of the "Te Deum" of the fifth century she is not referred to, and even after she had been officially declared to have remained a Virgin forever, in "Dies Irae" she is ignored and salvation is ascribed to Christ and to Christ alone. One of the hymns to the martyrs, written in the early days of Fortunatus, begins, "Welcome happy morning". Jerome of Prague, as he walked to the stake sang "This soul in flames I offer Lord to Thee".

The Greek Catholic Church did not approach the Latin in the hymns it composed. Their worship of images destroyed the imagination even of John of Damascus, the greatest of their poets, Elizabeth Barret Browning found that they "did not reach with their highest lifted hand the lowest foot of those whom the world has honored as the Greek poets. They were men gifted and noble in their generation but they belonged to it intellectually. No one was called to utter his soul's devotion with the emphasis of a great poet's power. Theirs are only names for honorable remembrance but there was no head for a crown. They were poetical souls not souls of poets". One of the Greek hymnists, Gregory of Nazianzen, who was deprived of his bishopric because of his orthodoxy, manifested the noblest spirit when he replied; "You may cast me down from my Bishop's throne but you cannot banish me from before the throne of God".

The hymns of Ambrose had been composed for the

people to use, but in the sixth century the Gregorian chants were confined to clerical choirs, and the people from that time to this have been intentionally excluded in papal churches from their share in this most important part of public worship.

Though the people were told that their part in church was to look and listen, that did not prevent them in their homes, or on pilgrimages, or monks in their cells, from singing hymns. The new ones were addressed to Peter the doorkeeper and to Paul the housekeeper and to Mary the Queen of heaven and Mother of God. There was one good hymn that appeared in the tenth century, "Come Lord and tarry not", which is attributed to Robert II of France, who succeeded better as a poet than as a King. It appeared in the dreariest epoch of European literature before the Crusades for the Holy Sepulchre had awakened the Troubadours and the Minnesingers, before the reform of the monastic orders and the appearance of the new orders of Franciscans and Dominicans, in the wonderful twelfth and thirteenth centuries, a period crowned by Dante and Aquinas, when Bernard of Clairvaux wrote. "Jesus the very thought of thee", "Jesus, thou joy of loving hearts", and "O, Sacred head now wounded", "Jerusalem, my happy home" and "To thee, O dear, dear country". The passion of Christ and paradise were theological themes that evoked these hymns, some of the noblest of the ages.

The fourteenth century witnessed, as Ruskin says, pessimism in art and poetry. It was the century when the Black Death pestilence depopulated Europe. Hymns now appealed for deliverance to Archangels, to the Apostles and to Jesus' grandmother. There were more hymns than ever but not one deserves special mention.

In the fifteenth century, the printing press was invented, which was followed by the Renaissance and the revival of pagan art and literature, but still earlier in the century occurred the Reformation under Huss in Bo-

hemia. There and then began again congregational singing in the churches and the publication of hymn books for the people. When the Reformation under Luther began in Saxony, the border state of Bohemia, it was natural that the hymns first used there were embodied with translations of some of the best Latin hymns and with a few new ones of Luther's own in the hymn book of 1524.

Luther's New Testament was finished in 1522 and it was with his German Testament and German hymns that he won over Northern Europe. "Music," he said, "I hold second only to theology". His hymns, he said, were the means whereby the word of God may be kept alive among the people. Coleridge declared that the Reformation was due as much to these hymns as to the Bible. The Jesuits complained that his hymns were more dangerous than his sermons. A cardinal suggested a spirited translation of the odes of Horace to counteract the influence of these hymns. Luther was rejoiced as he noticed that "Our psalms and hymns vex Satan grievously".

The people sang themselves into the new doctrines. They had a voice at last to utter in their mother tongue the feelings that were aroused by the new ideas contained in the songs they sang. The effect when ideas are sent home in familiar language is electrical. Heine called "Ein feste Burg ist unser Gott" the German Marsellaise and Frederick the Great declared that it was God Almighty's grenadier march. When the people sang they saw a new heaven and a new earth.

The mind of the German people which had been distracted by the worship of saints and angels, was now united by praise to Christ alone. The favorite hymn "Now rejoice, dear Christians", is the doctrine of justification by faith set to verse. The hymns expressed theological ideas not in theological style but in artless and simple popular phrases. This home-bred style caught the popular ear.

As far as the Lutheran Reformation extended Ger-

man hymns were translated. Coverdale made a version of them for use in England, but King Henry put his ban on them. In Scotland under the Stuarts they were translated and used but England was compelled to be satisfied with a version of the Psalms, and soon that was taken away from them by Queen Mary.

In the seventeenth century came the Thirty Years' War which in some parts of Germany destroyed four-fifths of the people and property. No province suffered more than Silesia and it was in that province that the Silesian school of hymnwriters appeared, as another at Koenigsberg, and a third at Nuremberg where they were called "The shepherds of Pegnitz", from their place of meeting. Angelus Silesius wrote, "O Lord who formed me to wear thy image here", and Tersteegen, "God calling yet, shall I not hear"? But the greatest religious poet of the century was Paul Gerhardt, author of "O Sacred head, now wounded", the hymn on the lips of Albrecht Ritschl as he breathed his last. "Now thank we all our God", by Rinkart became the German "Te deum".

The sufferings of the war led the people to prayer to God and they expressed their penitence and faith in these new hymns. Hymns alone brought relief from the burden of sorrow. As Shelley says:

"Most wretched men are cradled into poetry by
wrong,

They learn in suffering what they teach in song."

The Pietistic movement in Germany, led by Spener, Francke, and Zinzendorf, was a reaction against the dead orthodoxy of the seventeenth century, and it was devoted to the cultivation of the religious feelings and to works of charity. Its chief poets were Zinsendorf, author of "Jesus, thy blood and righteousness beauty are and glorious dress", and Gellert, who wrote "Jesus lives and so shall I". Gellert was honored by the rich and blessed by the poor. He was teacher of Lessing and Goethe.

Goethe tells of "his pure soul and his interest in our welfare. His exhortations, warnings and entreaties, delivered in a dull, monotonous tone, did not fail to impress us". In the atmosphere of rationalism that now settled over Germany, the classical poets, critics, and philosophers thrived, but the hymn writers were stifled. The old hymns were rejected or changed beyond recognition. Nature was substituted for God, and virtue for faith.

The new hymns avoided reference to the miraculous. They were spiritless, filled up with trifling allegories, and exaggerated sentiments. There was not the most distant allusion to Christ as Savior. The hymns were stripped of religious value. The critical polish may have improved the language or the metre of the Evangelical hymns but it destroyed their power. There was no comfort in them for a mind distressed. There may have been a light spark but there was no warmth. The Arians of England and the Catholic humanitarians of Austria likewise agreed with the Rationalists of Germany that it was highly improper if not criminal to use what the mind at present revolts from.

In England the seventeenth was, politically speaking, the greatest century in its history, but there was no encouragement to write hymns when no denomination would allow them to be used in public worship. Still a few hymns were composed, to be read rather than sung, such as George Herbert's "The Lord of love my shepherd is", and Bishop Ken's "Awake my soul in joyful lays", and "Glory to Thee my God this night", with the common doxology, "Praise God from whom all blessings flow". The Quakers refused to sing at all. The Baptists during the persecution by Charles II, in 1682, feared to sing lest they should be heard and thus discovered. For this reason the church that met in London in Ironmonger's Lane recorded that they sang a hymn in a low voice.

Psalm singing prevailed alone in Great Britain for two centuries. The Old Bay Psalm Book held the ground

in New England until "the Great Awakening" demanded something better. A translation, especially of poetry, is almost sure to be stiff and wearisome. The Psalms were not written to metre and they cannot be versified well.

When Benjamin Keach, the Calvinistic Baptist, who was the first minister in England to introduce the singing of hymns in church, announced in Southwark in 1673 a hymn to be sung after the Lord's Supper, the minority arose and left the church to go where there was nothing sung except the Psalms of David. By 1690 the pastor, who was a writer of hymns, had a hymn for every Lord's Day. In all he published 300 hymns. Another Baptist minister, Samuel Stennet, published in 1697 a volume of hymns for use at the Lord's Supper. The year before, the Baptists with their democratic government had agreed that the churches should do as they pleased about singing hymns. The new tunes that tickled the ears of the people were found to awaken faculties which had slumbered under the droning of the Psalms, for mass singing is the most intensive agency known. While the Baptists inaugurated the movement of singing hymns in public worship in England it received a mightier impulse when Dr. Isaac Watts, in 1707, issued his first collection of original hymns. Like them he was a dissenter. Like them he grieved that "the pride and perverse humor of infidels have of late broken out". He preached and versified in London for forty years and safeguarded the common people, as Berkely and Butler the scholars, from the attacks of the deists. He wrote to Jonathan Edwards for an account of the revival in Western Massachusetts and published it. He avoided antinomianism on the one hand and Arminianism on the other hand and anything that might irritate a tender conscience. It was his strong will that fixed the type and engineered the movement to substitute Christian hymns for Jewish psalms in Christian worship. He magnified the atonement in "When I survey the wondrous cross". While Matthew Arnold was

humming those lines the day he died, he exclaimed "This is the greatest hymn in the language". "Joy to the world, the Lord is come", and "My dear redeemer and my Lord", are his tribute to the Second Person in the Trinity, and "Come Holy Spirit, heavenly dove", to the Third.

What hymn concerning the life to come is so soothing as his "There is a land of pure delight", and what so stimulating for the life that now is as "Am I a soldier of the cross"? or "God is the refuge of his saints", or "O God, our help in ages past", or "Thus far the Lord hath led me on". Several hundred hymns were composed by Watts and after the lapse of two centuries, one hundred are still in common use, and no later writer has as many. His monument stands in Westminster Abbey. It was a line from Watts, "I'll praise my Maker while I've breath", that was on Wesley's lips as he lay dying. Watts' prayer was answered and his thoughts still live in the thoughts of others.

Charles Wesley began to sing when the career of Dr. Watts was nearing its close. If the older man loved to think on what the Savior has done for us, the younger man, under Moravian influence and while witnessing the marvelous conversions under the preaching of Whitfield and his brother John, turned his attention rather to what Christ is doing in us. The hymn book of 1780 was really a compend of Christian doctrine and life. Charles Wesley was a determined opponent of the doctrine of election, yet Toplady's election hymn, "Rock of Ages, cleft for me", was for some time attributed to him. It was the singular fate of this hymn, in Gladstone's Latin version, to be incorporated into the *Lyra Catholica* as original Latin. His hymns appeared first as tracts to be used in revival meetings out of doors, and afterwards were gathered into books. Fifty-six editions of hymn books were issued during the fifty-three years of his brother's ministry. These contained many translations

of German hymns made by John Wesley besides six thousand original hymns contributed by Charles. One original hymn, composed by John, beginning "Servant of God well done", was intended for the funeral of George Whitfield. Among the best known hymns of Charles are "Awake my soul in joyful days", "Love divine all love excelling", that favorite of Beecher's, "Jesus lover of my soul", and loveliest of all to the heart of his brother poet, Montgomery, "Christ whose glory fills the skies". He wrote hymns for all occasions. "Oh for a thousand tongues to sing" expressed his feelings on the first anniversary of his conversion. Space forbids the mention of more than "O for a heart to praise my God", "Christ the Lord is risen today", "Hark the herald angels sing". Before the Wesley brothers had laid aside their lyres, Cowper and Newton, the bards of Olney, flooded England and America with their sacred melodies. It was the Olney hymns that floated the Evangelical reforms and institutions in the closing years of the century, the Sunday school, prison reform, anti-slavery and foreign missions. The hymns like the whole movement were boldly evangelical.

Cowper's genius was awakened by writing hymns. Stopford Brooke characterizes his hymns as "the noblest for depth of religious feeling and for loveliness of quiet style". His best known hymn opens with "There is a fountain filled with blood". The sad memory of his attacks of melancholy is recalled by "God moves in a mysterious way His wonders to perform". Many a heart has found its aspirations expressed in his, "O for a closer walk with God", and "Far from the world, O Lord I flee".

Newton like Cowper began to write late in life. What believer does not know his, "How sweet the name of Jesus sounds", "One there is above all others", "Amazing grace how sweet the sound", and "Glorious things of thee are spoken".

Spurgeon used to call on his congregation just before he offered the long prayer, to sing Newton's, "Come my soul, they suit prepare, Jesus loves to answer prayer".

The Countess of Huntington, a leader in the Evangelical movement in the English Church, had a chaplain named Walter Shirley. It was he who wrote "Sweet the moments, rich the blessing". Perronet, another of Lady Huntington's workers wrote the classical, "All hail the power of Jesus' name", which was set to the tune of "Coronation", composed by the Boston Baptist, Oliver Holden. Thomas Kelly, an Irish Evangelical of this period, who was renounced by his family, wrote "Hark ten thousand harps and voices", and "In thy name O Lord assembling".

As this essay appears in a Baptist Quarterly it is proper to call attention to the group of Baptist hymn writers of this century. Some of them are well known and need no introduction. Among these are Samuel Stennet and his son Joseph. The father is author of "'Tis finished so the Savior cried", "Majestic sweetness sits enthroned upon the Savior's brow", "How charming is the place", and "On Jordan's stormy banks I stand". The son is author of "Another six days' work is done".

Anne Steele, chief of women hymnists, was author of "The Saviour calls, let every ear", "He lives the great redeemer lives", "Far from these narrow scenes", and "O thou whose tender mercy hears". It is well to remember when singing "Father, whate'er of earthly bliss thy sovereign will denies", that the author was a life-long invalid. In her "Father of mercies, in thy word", she links the Scripture to Father, Son and Holy Spirit. "The Saviour, O what endless charms", came from her heart. Miss Steele comes next to Watts, Doddridge, Wesley and Newton in popular favor.

Heber wrote the greatest foreign missionary hymn, "From Greenland's icy mountains", the first, "Ye Chris-

tian heralds go proclaim", was written by the Baptist Bourne Draper. Dr. Beddome was author of "God in the gospel of His son", "Prayer is the soul's sincere desire" and of a hymn which expresses the best feeling of the present day:

"Let party names no more,
The Christian world o'erspread,
Among the saints on earth,
Let mutual love abound."

One of his hymns with the strongest appeal begins, "Did Christ o'er sinners weep"?

Of the Baptists not so well known are John Fellows author of "Great God, now condescend"; and John Leland of Virginia, with "The day is past, and gone". Another American, Joseph Cleveland, published, "O could I find from day to day"; Joseph Swain wrote, "Brethren, while we sojourn here", and "How sweet, how heavenly is the sight". Alexander Pirie composed, "Come let us join our songs of praise". Krishna Pal, a convert of William Carey's, was the author of "O thou, my soul, forget no more". Dr. John Ryland wrote, "In all my Lord's appointed ways", and "Lord teach a little child to pray". Dr. Fawcett was author of "Blest be the tie that binds", and John Burton of "Holy Bible, book divine", and "Time is winging us away". J. Grigg wrote, "Jesus and shall it ever be"? Samuel Medley was author of "Oh could I speak the matchless worth". Robert Robinson, pastor at Cambridge, wrote the familiar hymn, "Come thou fount of every blessing". In 1817 Robert Hall published 330 hymns largely by Baptist authors, of the golden age of Baptist hymnody.

Napoleon drove Germany to its knees. Defeat was regarded as God's judgment on the rationalist leaders of the people. Arndt aroused the nation politically with his, "Was ist der Deutschen Vaterland", and religiously with "I know in whom I put my trust". Another favor-

ite German poet was Ruckert, who boasted not of the glory of nature or the dignity of man, but of the power of Christ.

In Switzerland at the same time there was a "Reveil" and Caesar Malan, Vinet and Monod, composed a thousand gospel hymns for the people to sing. Herder said hymns sounded to him sometimes like a prayer, like a harp, like a trumpet or like a thousand-voiced organ.

Reginald Heber composed a group of hymns which have the unique distinction of being, all of them, favorites to this day. "Brightest and best of the sons of the morning" "The Son of God goes forth to war", and "Holy, holy, holy, Lord God Almighty", are some of his best known compositions.

Contemporary with Heber were John Bakewell, with "Hail thou once despised Jesus"; Millman with "Ride on, ride on in majesty" and "When our heads are bowed with woe"; Montgomery with "Forever with the Lord"; Lyte with "Abide with me", and the verses that described his tribulations in Christian service, "Jesus I my cross have taken"; and Charlotte Elliot with "Just as I am without one plea".

Henry Kirke White described his conversion in this verse of a hymn,

"Once on the raging seas I rode;
The storm was loud, the night was dark;
The ocean yawned and rudely blowed
The wind that tossed my foundering bark.
Deep horror then my vitals froze,
Death struck, I ceased the tide to stem:
When suddenly a star arose,
It was the Star of Bethlehem."

The American hymn writers of this period were G. W. Roane who wrote, "Thou art the way", and Muhlenberg with "I would not live alway", and "Savior who thy flock art feeding". Francis Scott Key, author of the national

anthem, likewise composed "Lord with glowing heart I'd praise thee".

The most marked feature in the last century is the change in hymnology produced by the sacramentarian theology revived in the Oxford Movement. It was when preraphaelite art arose that preraphaelite theology arose also. Now for the first time the Anglican church took interest in congregational singing, especially in the singing of modernized hymns of the middle ages. Saints and saints' days came into vogue once more. "Hymns Ancient and Modern" which reached a sale of a million copies a year, contained translations of a large number of Latin hymns. Keble wrote, "Sun of my soul, my Savior dear".

F. W. Faber announced his purpose to compete with Protestant hymn books. The general plan was to supersede the hymns of the Reformation and of the Wesleyan Movement with their individual note of music in which the individual is absorbed in the Church, and Christ is sought at the altar rather than in the heart.

The Unitarians in New England were embarrassed in trying to find hymns to express their opinions. They omitted from their collections the best of the old hymns and tinkered what they admitted. Dr. Bartol changed, "Jesus lover of my soul", into "Father refuge of my soul". Gannett and Hosmer in "Unity, Hymns", uprooted theology from its Christian basis. They regarded Watts' hymns as prosy and mechanical, but they were able to produce few hymns that were above the commonplace.

In the hymn book published in 1846 by Samuel Longfellow and Samuel Johnson, the "Book of Sams", Theodore Parker dubbed it, Jesus is still called Lord, but the "Hymns of the Spirit", by the same editors which appeared in 1864, excluded all that is supernatural in Jesus. Even Longfellow's hymn "Christ to the young man said", written for his brother's ordination, was omitted.

There are a few excellent hymns written by Unitarians which demand an explanation. For instance, "In the cross of Christ I glory", was written by Sir John Bowring, a Unitarian, but he wrote "Traveller, lo the Prince of peace, Lo, the Son of God is come". From the recesses of a lowly spirit", and "God is love, His mercy brightens" are his, and he sings of the resurrection and ascension of Christ.. His Unitarianism settled in his head rather than in his heart. The same may be said of Sarah Flower Adams. She was daughter of Deacon Flower of a London Baptist Church. She wrote, "Nearer my God to Thee", but she also wrote a tragedy of a Christian martyr in which she uttered the noblest Evangelical sentiments. E. H. Sears, author of "It came upon the midnight clear", says of himself, "I graduated at a Unitarian theological school, but I believe and preach the divinity of Christ".

The Universalists had the same difficulty as the Unitarians in finding hymns to sing and they were less successful in producing living hymns. Not one of their productions can be called a "classic".

As recently as 1904 the Congregationalist "Pilgrim Hymnal" contained 115 Unitarian hymns without a word about sin, atonement or Judgment Day. The edition was a failure. In 1913 a new edition appeared leaving out the deistical hymns and restoring the standard pieces.

During the last half of the last century there was an outburst of Christian song in Great Britain and America unprecedented in the history of the church. The chief singers in Great Britain were Horatio Bonar, author "I was a wandering sheep", "I heard the voice of Jesus say", "A few more years shall roll", and "I lay my sins on Jesus"; and Francis Ridley Havergal, who wrote "Take my life and let be", and "I gave my life for thee". Indeed the nineteenth may be called the woman's century for seventy-five women composed Christian hymns. Mrs. C. F. Alexander wrote "When wounded sore the stricken soul" and "There is a green hill far away".

In the United States Philip Bliss is remembered especially by "'Tis the promise of God, full salvation to give" and "Almost persuaded". Fanny Crosby, with numberless hymns to her credit, wrote the favorites "Jesus keep me near the cross", "Savior more than life to me" and "Safe in the arms of Jesus".

In 1873 the Evangelical Alliance met in New York city. It was the time of Tyndal's "Prayer test" to Christians. Bishop Coxe referred, and replied, to it. At the close of his address he repeated the verse beginning "O where are Kings and Empires now". The vast congregation arose to its feet, clapped its hands, cheered and burst into tears.

BOOK REVIEWS

I. OLD TESTAMENT.

A Critical and Exegetical Commentary of the Book of Job, Together With a New Translation. By the late Samuel Rolles Driver, D. D., Regius Professor of Hebrew and Canon of Christ Church, Oxford, and George Buchanan Gray, D. Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. Charles Scribner's Sons, New York, 1921. Vol. I, pp LXXVIII, 376; Vol. II, pp. XII, 360. \$7.50 net.

The first volume of this important treatment of the Book of Job contains a new translation and commentary, the second volume being devoted to philological notes. Persons not acquainted with Hebrew can use the first volume to good advantage while those who wish to pursue close critical study of the Hebrew text and the ancient versions will prize the second volume also. For careful critical study of Job the volumes under review are indispensable.

Much of the last eighteen months of Dr. Driver's life was devoted to the Book of Job. Dr. Gray assigns to Professor Driver responsibility for Chapters 3-28 of the Translation; 3:1-9:10 and 40:15-41:30 of the Commentary (in large part); and Chapters 3-31 and 32:7-42:6 of the Philological Notes (except matter enclosed in square brackets). For all else in both volumes Professor Gray is responsible. Dr. Gray has also contributed the translation of the famous passage in 19:25-27.

Hebrew students may congratulate themselves that Dr. Driver was able to contribute so largely to the new translation and the philological notes; for no scholar since Ewald had a finer appreciation of Hebrew Syntax. He also kept his poise better than most modern Old Testament scholars in the realm of Biblical Criticism, especially in the department of Textual Criticism.

He refused to be swept off his feet by the wave of conjectural emendations, whether based on theories of accentual beats in Hebrew poetry or merely individual guesses as to what the original writer may have wished to say. Dr. Driver places before the student the principal emendations suggested by Duhm and Beer, but remarks, parenthetically, "I do not believe myself that 1 to 10 is necessary or probable." Referring to the great help he had received from Beer's treatment of the Hebrew text of Job, Professor Driver adds, "But I cannot accept many of his emendations; he seems to me often hypercritical and prosaic." Professor Gray is more enamored of the newer theories as to Hebrew metre and rhythm, though far more conservative than some in amending the text on the basis of metre. He also takes middle ground to the unity of the Book of Job, accepting the Prologue and the Epilogue and the first speech of the Almighty as belonging to the original as it left the hand of the great poet author. He regards Chapters 28, 32-37 and 40:6-41:34 along with a goodly number of brief passages, as later additions to the original manuscript. He also rearranges the material in Chapters 26 and 27, giving part to Job and part to Zophar.

One rises from a careful perusal of the joint work of Drs. Gray and Driver with a sense of satisfaction that the most thorough and critical modern scholarship leaves us substantially the great religious poem with which we have become familiar in the English Bible and in the excellent brief Commentary on Job by Professor A. B. Davidson.

JOHN R. SAMPEY.

The Prophet of Reconstruction (Ezekiel). A patriot's ideal for a New Age. By W. F. Lofthouse, M. A., Tutor in Hebrew Language and Literature, Hansworth College, Birmingham. James Clarke & Co., Limited, London, 1920. 250 pp. 6 shillings net.

Prof. Lofthouse has sought to draw from the study of the life and work of Ezekiel principles on which the reconstruction of our modern world might be safely carried forward. He is frank enough to confess that the task of reconstruction seemed more

serious the second year after the World War than it did when he first began to write shortly after the signing of the Armistice. As to his attitude to debated questions in the realm of Biblical Criticism, he writes in the Preface: "I have assumed what is generally known as the 'critical' view of Hebrew history and literature. Some questions still under discussion, notably the date of Deuteronomy and the relation of Ezekiel to the 'Holiness Code.' "

Prof Lofthouse represents Ezekiel as working out a program and a scheme which he expected the returning exiles to carry through. It seems to the present reviewer that Ezekiel did not mean to be taken literally in much of his reconstruction of the temple and its worship. He could not have forgotten the topography of Jerusalem, as a literal interpretation of his scheme for a restored temple and city would imply. The symbolical and apocalyptic found in Ezekiel a brilliant exponent.

In much of his portraiture of Ezekiel Prof. Lofthouse uses historical imagination to good purpose and brings the reader into sympathy with the prophet and his task.

JOHN R. SAMPEY.

The Shorter Bible. The Old Testament. Translated and arranged by Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University, with the collaboration of Charles Cutler Torrey, Henry A. Sherman, Frederick Harris and Ethel Cutler. Charles Scribner's Sons, New York, 1921. Pp. XXXI, 622. \$2.00.

If the purpose of The Shorter Bible were the retirement of the full text from popular use, it would be an evil and an impertinence. Let the editors state their purpose in their own language: "The Shorter Bible is not intended as a substitute for the complete text or the time-honored versions. It aims rather, through the selection of certain parts which have seemed to the editors especially well suited to this purpose, to kindle the interest of the busy modern reader in the Bible as a whole."

All chapter and verse divisions have been eliminated, and

the new translation aims to express in simple modern English the meaning of the Biblical authors.

Naturally the point of view of the editor manifests itself in his selection of material and in the manner in which he arranges it. One who is familiar with the modern critical theories as to the composition of the various Old Testament books discovers evidence of the acceptance of most of the advanced criticism on the part of the editors. The student who gets his first acquaintance with the literature of the Old Testament from *The Shorter Bible* can be more easily led to accept the modern critical views as to authorship and date of the various books.

For students in our colleges and universities and even in our High Schools, many of whom think it no longer worth while to read the Bible, such a selection from the Old Testament as this might lead to a new appreciation of the Bible and its message.

JOHN R. SAMPEY.

The Victorious Banner. Stories of the Exodus retold for young folk. By Alexander R. Gordon, D. D. George H. Doran Company, New York, 1921. 176 pp. \$1.50 net.

Professor Gordon as a story-teller can use without applying the acid of criticism all the wealth of material found in the Old Testament. His free and flowing style enables him to catch and hold the interest of young folk; and his practical applications of the messages of the narratives are timely. The author is particularly happy in the titles of the various stories.

JOHN R. SAMPEY.

The Voice of Jerusalem. By Israel Zangwill. The Macmillan Company, New York, 1921. 368 pp.

No Christian can read the essays and addresses gathered into the volume entitled "*The Voice of Jerusalem*" without serious thoughts and some sense of shame. Zangwill knows his people's

sufferings in all the world, and their persecutors for the most part claim to be Christians. Zangwill writes brilliantly and with a generous use of sarcasm. He reminds one in some of his periods of an Old Testament prophet come to life in the twentieth century and denouncing its sins and follies. The reader will at times feel that there is a little too much acid of criticism; but Zangwill is familiar with facts concerning pogroms and other persecutions of the Jews which have escaped the Christian reader. It were better for us to read and inwardly digest some of these unwelcome facts with a view to giving the Jew justice in all our future dealings.

Zionism appears on almost every page in some form or other. The difficulties of developing a Jewish State in Palestine are set forth in convincing fashion. Zangwill loves his people and would like to see Jewry set up a modern State somewhere on earth and incorporate in it all the great principles of Judaism at its best estate. He does not see any hope of creating a Jewish Commonwealth in Palestine, where six hundred thousand Arabs and Syrians occupy the country. The Jews must form a minority in Palestine, unless some way can be devised to remove to other lands the native Arab population.

While Zangwill admires much in Christianity, he will have nothing to do with a trinity or with salvation through blood. He admires the ethical teaching of Israel's prophets, and believes his people could teach the world how to live, if only a real Jewish State could be set up somewhere with no admixture of other races. It would not be Christian but Jewish. The gifted young Jewish author whom I heard lecture in Jerusalem in 1897 has lost none of his fire in middle life.

JOHN R. SAMPEY.

The Gospel in the Old Testament. By the Rev. C. F. Burney, M. A., D. Litt., Oriel Professor of the Interpretation of Holy Scripture at Oxford. Edinburgh, T. & T. Clark, 1921. 256 pp. \$3.50.

In addition to his duties as a professor in Oxford, Dr. Burney as Canon of Rochester preaches frequently. Under the cap-

tion of "The Gospel in the Old Testament" he has given to the world twenty sermons. It is interesting to study the scholar as preacher. One soon discovers that Professor Burney believes in the Deity of our Lord Jesus and is not ashamed to avow his belief. There is an atmosphere of reverence and faith pervading the discussions throughout the volume. While accepting much of the current critical theory of the origin of the Old Testament writings. Dr. Burney is at pains to reconcile these views as far as possible with the evangelical view of the person and mission of our Lord. He succeeds better than most scholars in winning the confidence of both the critical and the plain reader. Now and then a more conservative scholar places on the margin a question mark opposite some statement; but there is so much that is sound and sane and well put that one can recommend the book as a fine specimen of effective preaching to the modern university student.

JOHN R. SAMPEY.

The Ship "Tyre." A symbol of the fate of conquerors as prophesied by Isaiah, Ezekiel and John, and fulfilled at Nineveh, Babylon and Rome. A study in the commerce of the Bible. By Wilfred H. Scholl, Secretary of the Commercial Museum, Philadelphia. Longmans, Green & Co., New York, 1920. 156 pp. \$2.00 net.

The author's thesis is that the ship "Tyre" described in Ezekiel 27 is a symbol of Babylon, the repository of the treasure taken from Jerusalem, while the "King of Tyre" stands for the ruthless ruler of Babylon. It was dangerous for Jehovah's prophet to speak plainly of Babylon and her proud king, and so he uses symbolism. If this is the correct interpretation of the prophecy against Tyre, the ancient prophet already knew the fine art of camouflage; for he pictures Nebuchadrezzar, Babylon's proud king, as the instrument in the hands of the Lord Jehovah for the capture of Tyre (Ezekiel 26:7).

As a study of ancient commerce Mr. Scholl's book is quite valuable and full of learning.

JOHN R. SAMPEY.

II. NEW TESTAMENT.

The Study of the New Testament. 1883 to 1920. An Inaugural Lecture Delivered before the University of Oxford October 22 and 29, 1920. By C. H. Turner, M. A., Dean Ireland Professor of Exegesis in the University of Oxford. The Oxford University Press, New York. 66pp.

Professor Turner has succeeded Dr. Walter Loch (now Lady Margaret, Professor of Divinity) as he succeeded Dr. Sanday in both positions. He has long been a pupil of and a co-worker with Dr. Sanday and this most interesting lecture is largely a survey of the contributions of Dr. Sanday to New Testament study and justly so for he touched in vital ways all the great times of work in this field. Prof. Turner is a master in the sphere of chronology and introduction and Patristics. He is at work on a commentary on the Acts that is greatly needed. On the whole the survey is encouraging in the progress made. Certain definite steps have been taken in the matter of the language, the text, the synoptic problem, the Pauline Epistles, the life of the first century. The debate goes on about the Johannine writings. The lecture is very informing.

A. T. ROBERTSON.

The Portrait of the Prodigal: Life Studies in the Experiences of the Prodigal Son. By Joseph Nelson Green. The Methodist Book Concern, New York and Cincinnati, 1921. 215 pp. \$1.50 net.

The story of the Prodigal never loses its charm. Simply as a short story it is unsurpassable. In this volume the author has given an interpretation of the psychology of the Prodigal with its application to universal, common life-experiences of today. It is an interesting and readable book.

W. HERSEY DAVIS

III. THEOLOGICAL AND CRITICAL.

The God of War. By Joseph Judson Taylor, D. D. Fleming H. Revell Company, New York, 1921

Dr. J. J. Taylor has put into a volume of 255 pages his views on Christianity and war. These views have been more or less known to his brethren for several years, but he had not hitherto developed them at length. He is an intense antagonist of war. The chapter headings in this volume indicate his conception of the source of all wars, as follows: "Among the Gods," "The War God Honored," "The War God a Savior," "The War God's Pleas," "Temples and Sacrifices," "The War God Identified," "God and the War God," "Jesus and the War God," "The War God Repudiated." Dr. Taylor believes that the War God is not the God and Father of our Lord Jesus Christ. He quotes approvingly the sentiment that "war is of the Devil."

Whatever Dr. Taylor writes is readable and clear. The style is smooth, flowing and brilliant. His knowledge of Scripture and the literature of the subject is thorough. His purpose is entirely clear. He wishes to stigmatize and destroy the spirit of war. To this end he maintains that there is no justification for war in the Old Testament or the New. In the Old Testament the only wars which were justified were those which Jehovah distinctly and directly commanded his people to wage. These were numerous, but Dr. Taylor finds their justification solely in the fact that they were the result of special commands of Jehovah himself. His inference is that men are not warranted in making war under any circumstances without such an express command, and, inasmuch as men today have not the same direct relation to God, to the degree of infallible guidance and inspiration, they cannot claim that God directly commands them to wage a war. At least, the latter statement is the clear implication of all that Dr. Taylor says about the Old Testament.

The New Testament he thinks is entirely against all war. The teachings of Jesus, especially, are against war. He deprecates the late war, and finds that there was no justification for America or any other country resisting the German attack. He thinks that if France had refused to resist and had carried out what he regards as the Christian law in the premises, she would have become subservient to Berlin and the Kaiser, and would have paid taxes to another government, but she would have thus saved the lives of millions of men, women and children who perished as a result of the war, and he thinks she would have reaped the benefits of all kinds of material prosperity as a result of her non-resistance.

In this connection one naturally thinks of the Armenians, who have been massacred through the generations by the ruthless Mohammedans. Non-resistance has not brought them the blessings which Dr. Taylor thinks would have come to France, and the Mohammedans have not been moved to pity by their non-resistance. They have become more blood-thirsty and ruthless; but I pass this by for the moment.

As to the Old Testament and Dr. Taylor's interpretation of it, the average reader would not generalize or interpret it as he has done. He concedes that there were many wars of righteousness in the Old Testament specially commanded and directed by Jehovah. However, we are debarred from any such wars nowadays. All wars now are of the Devil. But if the Bible is our authority and gives us examples of what is right, as we hold who believe in its inspiration, are we justified in taking the many examples of righteous wars of which Jehovah himself approved as warnings against all war, or are we to consider them as containing the principle which may justify the kind of war which Jehovah approves. Certainly the latter is the way we ordinarily construe the Bible. We find in the inspired teachings of the Scriptures and the inspired examples of conduct the principles on which we order our present-day lives. In no respect do we have the same direct and infallible inspiration possessed by the Biblical writers. Dr. Taylor construes the Scriptures as teaching us by inspired example what

not to do. If we apply this to the New Testament containing teachings concerning the ordinances and the church and many other matters, we would abstain from following the New Testament example on the principle that that which was infallibly inspired then is prohibited now.

All will agree with Dr. Taylor's passion for peace and his hatred of war. But all will not agree that the New Testament prohibits all war under all circumstances. Of course, any nation which inaugurates a war of conquest is under the influence of the Devil. It does not follow that the nation which resists the aggressor in waging war is following the Devil.

The fundamental fallacy of Dr. Taylor's argument consists of his failure to recognize a distinction which is clearly taught in the New Testament, viz., the distinction between the church and the state. He does not seem even to recognize the existence of such an institution as the state and nowhere discusses with any adequacy its place and function in the divine government. He frequently argues as if such an institution did not exist. In order to make perfectly clear that the Scriptures recognize the state as a part of the divine order of human society, I quote two passages. There are others. In Romans, Chapter 13, Verses 1-7, we read: "Let every soul submit himself to the authorities that are over him. For there is no authority but from God; and those that are have been appointed by God. So that he that sets himself against the authority, resists the ordinance of God; and they that resist will receive to themselves condemnation. For rulers are not a terror to the good work, but to the evil. And dost thou wish not to fear authority? Do that which is good, and thou wilt have praise from him; for he is God's minister to thee for good. But if thou do that which is evil, fear, for he bears not the sword in vain; for he is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to submit yourselves, not only because of the wrath, but also because of conscience. For, on this account ye pay tribute also; for they are God's ministers, attending continually to this very thing. Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

In I Peter, Chapter 2, Verses 13-17, we read: "Be subject to every human institution, for the Lord's sake; whether to the king, as pre-eminent, or to governors as sent through him for the punishment of evil doers, and the praise of those who do well. For so is the will of God, that with well-doing ye should silence the ignorance of foolish men; as free, and not as having your freedom for a vail of wickedness, but as God's servants. Honor all men; love the brotherhood; fear God; honor the king."

There are other similar passages, but these will suffice. From them we deduce the following conclusions: First, the state is ordained of God. It is expressly stated that this is true by the Apostle Paul. Secondly, it is a minister for good to the law-abiding. It protects human well-being. It is a trustee of human rights. Third, the state is ordained of God as a terror to the evil doer and the criminal. Fourth, the state bears the sword in order to control the criminal and evil-doer, and in order to make perfectly clear that the bearing of the sword is effective the Apostle Paul says that it is not "in vain" that it is borne.

This, then, is the New Testament doctrine of the state. It is divinely ordained for a special purpose. It uses force for the accomplishment of its purpose to suppress the criminal, to protect its citizens, and to promote the welfare of those who are its citizens or subjects. The use of force therefore by the state is recognized by the New Testament.

Glance, now, a moment at the doctrine of the church—the assembly of believers, as the New Testament teaches it. What is the purpose and function of the church? The church, as such, never uses force. It depends upon truth and the proclamation of the truth. It employs sacrifice. Its spirit is the spirit of non-resistance, the spirit of love. It is made up of those who have been regenerated by the Spirit of God. The principle of the Cross and the principle of sacrifice are the weapons of the spiritual body which we call the church. It never uses force, and therefore never functions as the state. Members of the church, however, are citizens of the state, and in both the passages cited the command is that they obey the powers that be. Christians are to be subject to the king and to the government.

If it be urged that there is a conflict between the idea of the state, which uses force, and the idea of the Christian assembly, which uses non-resistance, one need only to refer to *Romans*, Chapter 12, Verses 17-21, which read as follows: "Recompense to no one evil for evil. Provide things honorable in the sight of all men. If it be possible, as far as depends on you, be at peace with all men. Avenge not yourselves, beloved, but give place to the wrath of God. For it is written, To me belongs vengeance; I will recompense, saith the Lord. But, if thine enemy hungers, feed him; if he thirsts, give him drink. For in doing this, thou wilt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good." Here Paul enjoins non-resistance in its most striking form, and yet a few verses below, in chapter thirteen, he proclaims the doctrine of the sword in the hands of government. There is no conflict whatever between the two principles. They are in perfect harmony and in accordance with the plan and purpose of God.

How, then, are we to regard war? Of course nations may make mistakes and think their wars are righteous when they are not. In some wars both sides are wrong. But there are cases where nations may righteously resist the criminal aggressor on precisely the ground that a police force of a city arrests and forcibly compels the criminal to desist from crime.

I quote from a recent book: "What is the duty of a State, which while maintaining good conduct on its own side is actually attacked and invaded for purposes of conquest and depredation by another State? The whole and fundamental fact is that when an invading army crosses its border it becomes an organized mass of murderers and robbers. They are collectively and individually within the scope of its government. Towards them it has the same duties as towards all others who are living at that time upon its territory. The invaded State has the same responsibility, though a heavier task, towards the invading criminals as towards the less numerous, less organized, less equipped criminals among its own citizens."

It is difficult to evade the force of the above language. We have no right to confound the two institutions which God has

ordained. In America we believe in the separation of church and state. The church must never usurp the rights of the state, must never seize the sword, must always propagate the truth through love and sacrifice. But the state is in duty bound to protect the weak, conserve human welfare, suppress the criminal within its borders, and resist the aggressor from without.

In conclusion, one sympathizes heartily with Dr. Taylor's great vision and great passion for peace and righteousness in the world, but one feels at the same time that he has presented us a half truth rather than all the truth of the New Testament.

I do not doubt his book will be widely read and greatly useful in stimulating the thinking of the brethren on this great subject. If he provokes antagonism of view while stimulating fresh thought, the book will be very useful. And while the present reviewer cannot agree with his conclusions, he shares in his desire for world peace and is glad this book is calculated to stimulate thought on the great subject of the abolition of war.

E. Y. MULLINS.

Belief in God. By Charles Gore. Charles Scribner's Sons, New York, 1921.

In this book Bishop Gore has laid the foundations for a reconstruction of belief in God in the light of modern research. He points out the effects which have been produced by Darwinism in popular thought, and also the effects of Biblical criticism and the comparative study of religions, and considers the time ripe for the re-statement of the foundations of our belief in God. He calls attention, first, to the grounds of belief in God, which are:

1. Reason in the universe answers to reason in man.
2. The argument from beauty.
3. The argument from the moral conscience.

He next discusses the question of revelation, and deals particularly with the prophets of Israel, who culminated in Jesus Christ, the greatest of all prophets. The author does not consider Jesus a mere prophet. There are to be two other books in

the series, and in the second volume he is to discuss the person of Christ. He denies the theory that prophets arose in the course of naturalistic evolution, and holds that they were inspired to deliver their messages by the Spirit of God. The contents of the prophetic faith are summed up in the personality of God, who created the universe and who created man as a free being, the moral perfection of God, and the ultimate triumph of God.

Under the head "Revelation and Reason" the author undertakes to show that the idea of revelation is a most reasonable probability in a universe where a personal God reigns.

Chapter eight deals with the historical worth of the New Testament. In this chapter is a brief summary of the leading arguments for some of the most important New Testament books.

A very strong case is presented in Chapter nine, where Dr. Gore points out the prejudice of criticism against the miraculous element in the gospels. He shows us how, since the days of Strauss and Renan, the opposition to the miraculous has been a fundamental assumption of criticism. In the next chapter the author points out the weakness of this position, showing that nature is not a closed system of law, and that the will of man and his freedom are facts which indicate a higher form of reality than mechanical nature. He thus deduces the possibility of a divine working for moral ends, upon proper occasion, for the establishment of His kingdom in the world.

There is an interesting chapter on miracles, and especially the resurrection of Jesus Christ from the dead. He touches upon the ascension of Christ and the Virgin birth. He does not deal with any of these latter questions at great length, but makes many helpful suggestions.

The volume will prove helpful to many who are desirous of clearer views in the midst of the welter of opinion in the modern world of historical criticism and theology. All the positions contained in the book would not be accepted by all evangelical readers, but in the main Dr. Gore stands for the evangelical faith and the miraculous element in the Scriptures. He answers some of the current objections to the evangelical view of Christ and the Scriptures. The book will prove helpful to all thoughtful students of these great themes.

W. O. CARVER.

Religion and Science, From Galileo to Bergson. By John Charlton Hardinck. London, 1920. Society for Promoting Christian Knowledge, New York. The Macmillan Company. ix-148 pp. 8 s. net.

Proceeding upon the thesis that "mankind * * * insists * * * upon interpreting the universe spiritually," it is the purpose of this book by illustrative examples so to interpret the course of thought—scientific, philosophic and religious—for the period from the dawn of modern science to the present—as to show that we cannot really get away from the spiritual in nature. It is obviously not a history of modern thought. The author is well acquainted with that history, one must judge. He is remarkably free in his thinking while perfectly secure in his spirituality of insight and outlook. There is that freedom which intelligent security always imparts.

For the purpose the thinkers chosen for illustration are well chosen and the handling of the subject is such as to give guidance and courage to such as have enough knowledge to fear and likewise enough to form a basis for organizing a stable faith in spirituality and reaching a firm conviction of religion in a modern world without lament over the lost formulas of dogma of a day that is gone.

W. O. CARVER.

IV. HISTORY.

The Romance of American Life and Progress. By Robert L. Webb. Judson Press, Philadelphia. 80 pp.

This little book is rightly named. The story of American life and progress is so romantic and the parts that enter into the romance move with such rapidity that we often fail to see their charm. The expanse of our territory, the growth of our population, increase in wealth, the molding of our political ideals, the realization of religious liberty and the finding of ourselves as one of the greatest if not *the* greatest nation on earth, have

all come about so silently, so rapidly and seemingly so naturally, that we accept them, often as truisms. Each of these "romances" is delightfully dealt with by one who is capable of making realities real as well as interesting. These days are good days for the appearance of just such a book.

F. M. POWELL.

The Outline of History. By H. G. Wells, Educational Editor, completely revised in one volume. The Macmillan Company, New York. 1,171 pp. Price \$5.00.

This strikingly interesting volume is the most dogmatic attack against dogmatism that one has yet found. The author goes back of all known history and brazenly makes statements as facts which would seem ridiculous were they not so delightfully stated. On page 11 of his book is a table showing the various divisions of the world, the first, e. g., being the Azoic or Archaeozoic age which was 800 million or 80 million years ago. Certainly 720 million years or so makes little difference. One admires the boldness even though he does not accept the conclusions, one writing in the prehistoric period who speaks as though he were dealing with history. The claim is made that "Wells has done what no other professional historian has been able to do; interest the average intelligent reader in history." Of course that claim is as unsubstantial as many of the statements in the book itself. One doubts that any one can lay claim to average intelligence without some knowledge of history, and one believes that of all branches of study history is first in interest to those of average intelligence. On page 49 of the volume is a picture giving the possible appearance of the sub-man (*Pithecanthropus*), under this picture it says that the "face, jaws and teeth are mere guess work." The face, jaws and teeth include about all the parts of a head except the back of the head which does not show in a picture. The first 16 chapters deal largely with "beginnings," supposed and real. Strange as it may seem there is *some* history in the volume, often less than none where he attempts to deal

with the Bible. His ignorance of the New Testament is refreshing. Note his interpretation of John 1:1 as an example. Mainly the book is an attempt at a philosophy of history and it is far from an unbiased philosophy. The style of the book is rich and no one can read a page and stop. The spirit of the author in "rushing in where angels fear to tread" both interests and amuses the reader. Mr. Wells, like many European writers, seems unable to distinguish between Christianity and the "established church" he has known. Perhaps every student today should possess this book for one knows of no book wherein the same space the reader can secure the outspoken attitude of that rather large class of writers who are anti-Christian in sentiment. The author speaks with a finality upon practically every subject which he touches. While it is plain that his knowledge of the history of Christianity is meager, yet he *knows* that most of the gospel record is untrue. From the standpoint of fiction the book will, and probably should live. From the standpoint of science it is utterly lacking in the humility of the true scientist. From the standpoint of history it lacks largely in fact basis, so necessary to the historian.

F. M. POWELL.

The Philippines, Past and Present. By Dean C. Worcester, Secretary of Interior of Philippine Islands 1901-1913, member of the Philippine Commission 1900-1913. Macmillan Company, New York, 1921. 1,024 pp. Price \$5.00.

The future of the Philippines is a question of national interest at the present time. Mr. Worcester's works on the Philippines are a standard. In the present volume, a re-issue of the two volumes in one, we have the clearest and perhaps the least biased presentation of the Philippine situation ever published. The author has had first hand knowledge concerning all about which he writes. In this volume we have presented the historical, political and sociological sides of the question of independence by an expert. The results of American rule are impartially reviewed. Many wrong impressions and how they came about are

set forth. Documentary evidence is given in abundance on all subjects of discussion. The author has a vigorous style and his book is delightful reading, not only as a story of administration achievement, but as a travel book. The author's consciousness of a change of administration in the United States is perhaps too evident in many places, but his fairness in dealing with the facts is manifest throughout. There are 128 plates, a good map and an excellent index which add worth to a worthy volume.

F. M. POWELL.

An introduction to the Study of Christianity 590-1314 A. D. By Prof. F. J. Foakes Jackson. Macmillan Company. Price \$4.00.

The author has certainly accomplished the object in view in writing this book, viz., "To give such an introduction to the history of the Middle Ages as to make the reader desire to know more of this important epoch in the development of mankind." He begins with Gregory the Great, because with him the classical age is dead and the ecclesiastical age begins, the latter mightily set forward by Monasticism. Fourteen chapters comprise the 390 pages of the book, and, as one would expect, these chapters are of varying merit. The first two chapters are excellent. There is a burdensome detail in several places that detracts from both the interest and worth of the book. The author is much more happy in his presentation of Church History than in that of political history. In the portions which give "secular" history as a background, the tendency seems to be to assume either too little or too much knowledge on the part of the reader. The chapters on the "Crusades," "The Friars, the Schoolmen, the Universities" and the "Medieval Church as a Disciplinary Institution" are especially worthy. Professor Jackson has done a splendid piece of work; one that involves an immense amount of labor as well as requiring a wide knowledge of history. The student of history as well as the average reader will welcome this valuable addition to the literature dealing with the Middle Ages.

F. M. POWELL.

Harvard Theological Studies, Volume X, Russian Dissenters. By Frederick C. Conybeare. Harvard University Press, Cambridge. 370 pp. Price \$4.00.

While the author disclaims that this is a work of original research, yet he has given us in a single volume more information about Russian dissenters than can be found elsewhere. Dr. Conybeare preserves his reputation for fairness, hard work and breadth of scholarship in an admirable manner in this study. The book is divided into three parts. Part I has six chapters under the general heading, "The Old Believers of Great Russia." These chapters in order deal with "The Conditions Leading to Schism," "The Early Days of the Schism," "The Dispersion," "The Priestless Sect," "The Question of Marriage" and "The Organization, Legal Position and Numbers of the Raskol."

Part II is a discussion of the "Rationalist Sects of South Russia," while Part III deals with the "Mystic Sects." In discussing the "Dissenters" much light is thrown upon the whole history of Russia. Students of Church History will welcome this volume as giving in definite form and space a wealth of material that otherwise would require untold labor in its acquisition, much of which could never be gotten by the average student.

F. M. POWELL.

V. SOCIOLOGY AND ETHICS.

Democracy in America. By Jerome Dowd, M. A., Professor of Sociology, University of Oklahoma. The Harlow Publishing Co., Oklahoma City, 1921. 491 pp.

Prof. Dowd does not undertake in this volume an independent discussion of American Democracy. He has brought together extracts from the writings of many men, and himself makes practically no contribution to the discussion beyond the connecting remarks. A book of this kind has its value. He certainly

has brought together many of the brightest and best things that have been said concerning the various phases of American life, and has thus composed a very readable and, in some respects, informing volume. He draws upon De Tocqueville more largely than upon any other student of our life; but he has evidently laid nearly all the literature upon America under contribution. The compilation will serve a good purpose. But still one may question whether the present crisis in our life would not be better served by an original discussion in the light of present world conditions.

C. S. GARDNER.

System der Ethik. Von Reinhold Seeberg. Zweite, neuarbeitete Auflage. Leipzig. A. Deidertsche Verlagsbuchhandlung. 1920.

As we are told in the preface, this edition of Dr. Seeberg's book has been re-written and enlarged, in order that he might bring it up to date and discuss the ethical problem of life in the light of recent world events. Naturally an American takes up such a book by such an authority with a decidedly curious as well as sympathetic interest.

The book is divided into two general parts. In the first are discussed the fundamental problems and the method of ethics, and the historical development of ethics under the Christian system. The second part is divided into three sections—dealing with the content, the development and the social application of Christian ethics. The discussion is throughout scholarly and thoughtful and for the most part convincing.

I was naturally interested mainly in what is said concerning the social application of Christian ethics, and this comprises nearly one-half of the book.

The author is conservative in this as in other parts of the discussion. He maintains the right of private property; but condemns the excesses of capitalism. He exhibits the intense nationalism of the German spirit and maintains that intense patriotism is consistent with the ethics of Christianity; but insists upon the Christian obligation of good will toward other

nations. He does not condemn war, and maintains that it should not be judged as mass-murder. He thinks that war has been necessary in human development and as a rule has served a good purpose in history; but warns that it should not be resorted to except when unavoidable. He does not make it quite clear whether, in his opinion, the progress of the kingdom of God is destined to bring all nations into a cooperative fraternalism; but one receives the impression that he does not contemplate this as a result of Christian progress. One could wish for a clearer, more unequivocal application of Christian principles to international relations. If German Christians fully comprehended the meaning of the present world situation, they would take the lead in advocating a thorough-going application of Christian ethics to international affairs.

C. S. GARDNER.

The Untried Civilization. By John William Frazer. The Abingdon Press, New York and Cincinnati, 1921. 137 pp. \$1.00 net.

This book is based upon the somewhat trite saying that Christianity has never been tried. But the discussion is not trite; it is, on the contrary, fresh, vigorous and stimulating. The author is convinced, as many thoughtful men are, that the world faces a situation which makes it absolutely necessary to break with old methods and launch out upon untried methods. As this situation is faced, here stands Christianity, the principles of which have never been seriously tried in application to the economic and political life of mankind—have, in fact, been scouted as impracticable in those spheres. There is a rising demand that the effort to do so be seriously made.

He thinks that we must cease to regard Christianity as the religion of the weak; and seek to win to it the strong leaders of men, who "are not creatures easily broken by adversity." This may seem to be a setting aside of Paul's famous saying: "Not many mighty are called." And certainly, while Christianity is not merely a religion of the weak, it claims the allegiance of

the strong for the express purpose of turning their strength to the service of the weak, not with the intention of leveling downwards, but of leveling upwards; and it is exactly this peculiar feature of it which fits it to become the informing principle of the new civilization.

C. S. GARDNER.

Primitive Society. By Robert H. Lorvie, Ph. D., Associate Curator, Anthropology, American Museum of Natural History. Boni and Liveright, New York, 1920.

This is doubtless the most informing book that has been written on the general subject of Tribal Society. The author has acquainted himself thoroughly with the literature of the subject and summarizes in a very readable and comprehensive way the vast accumulation of facts as to the organization of the chief tribal societies now in existence. The result is a book that is of very great value to the students of that subject.

It is, however, far from being the last word on the subject, for, notwithstanding its great value, it has some obvious defects. It is too controversial in temper. Before finishing it, one gets the impression that it is a thesis written for the purpose of combating two propositions usually accepted and taught by sociologists. The first is that primitive society is (or was) without voluntary associations. The second is that there is a "law" of social development, i. e., that every society as it develops follows a certain regular order of changes and forms. He combats these two propositions with an aggressiveness that is hardly scientific in temper.

To this reviewer it seems that the author has had only partial success. He succeeds in showing that all existing tribal societies have some associations which may be termed voluntary. But it may be doubted whether any writer has ever intended to maintain that primitive society is *absolutely* destitute of such associations. And our author himself shows conclusively that they are *relatively* so.

Again, he does not prove that there is no ascertainable "law,"

or regular order, of social development, notwithstanding his dogmatic affirmation of the "impossibility of grading cultures." The trouble is that, within what he calls "primitive society," he makes practically no distinction between *more* primitive and *more* advanced societies. He seems rather to assume that all tribal societies represent exactly the same stage—in a word, he assumes that which he undertakes to prove. Of course, existing tribal societies exhibit all sorts of features and combinations of features, but this may indicate only that they are of various ages, and have developed under various conditions. It does not prove that there is no "law" of progress. His view of early society is lacking in perspective, like a Japanese picture. He compares a society which is manifestly passing out of tribal organization into the state with one manifestly in the early tribal stage, as if they were both on the same plane. And, of course, he finds no "law."

But it is true, despite this singular lack of perspective in his view of primitive society, that his discussion serves as a needed correction to the hasty and crude generalizations of some earlier writers, though it should be added that they exemplified a more constructive attitude than he.

C. S. GARDNER.

The Larger Socialism. By Bertram Benedict. The Macmillan Co., New York, 1921. 243 pp.

Mr. Benedict is a Socialist, but he sees the fallacies of the Marxian doctrines; and this book seems to have been written in order to persuade his fellow Socialists to take a broader, saner, more practical view of the world situation and of the economic processes. The attitude of Socialists is too dogmatic, too theoretical; they cling too tenaciously to certain formulas handed down from the days of Marx—formulas which the course of events has demonstrated to be only partially true. The whole Socialist position needs a restatement in the light of developments since the early days of the movement. The author is an evolutionary Socialist of a pronounced type, and would use

more common sense and less blind dogmatism in advocacy of Socialism. He is especially strong in the discussion of the quality and quantity of production under Socialism; in his reply to the guild Socialists (perhaps his strongest chapter), and in his criticism of "the Marxian cast of thought." He is weakest in his discussion of "Socialism and the Ethical Appeal," in which he says in substance that, while there is nothing in the Christian religion, Socialists should not flout it, but make their appeals in such a way as to win support from those who believe in that religion, because the Christian ethic is, he thinks, in harmony with the demands of Socialism. He ignores the fact that it is the Christian religion which vitalizes the Christian ethic.

C. S. GARDNER.

VI. PEDAGOGY.

The Parent and the Child. By Henry Frederick Cope, A. M., D. D. George H. Doran Company, New York, 1921. 184 pp. \$1.50 net.

While most of Dr. Cope's books treat of the Sunday School, he has never lost sight of the home as the first and greatest school of religious education, and he has at last given us a practical handbook for mothers and fathers on the problems of parenthood. Whether one can agree with the author in some of his solutions of the vexing problems in home life or not, he will at least find the discussion stimulating and thought provoking. In almost every chapter some practical suggestion will remain with the reader as a sensible and helpful hint in training children. The discussion of "The Daily Newspaper" is worth the price of the book.

JOHN R. SAMPEY.

VII. HOMILETICS.

The Christian Preacher. By Alfred Ernest Garvie, M. A. (Oxon.), D. D. (Glas.), Principal of New College, London. Charles Scribner's Sons, New York, 1921. 490 pp.

This new volume in the International Theological Library series is worthy of its companions. It is unique among the works on Homiletics in the matter of arrangement. It begins with an introductory chapter on the importance, the definition and the general characteristics of Christian preaching. Then follows the history of preaching, which occupies upwards of three hundred pages. The last 132 pages are devoted to the setting forth of the principles of Homiletics proper.

Every portion of the book shows ripe scholarship, seasoned judgment, good taste. The history is admirably arranged; and, though brief, brings out with proper emphasis the important facts and gives one a clear conception of the whole development. Nothing really new can now be said in setting forth the rules of rhetoric in their application to sermon-making. But in the brief space devoted to this, everything is said that is contained in the more detailed discussions of more elaborate treatises, and in this day of expansion of theological courses, condensation is greatly to be desired, especially when nothing of real importance is omitted or obscured.

C. S. GARDNER.

Assurance of Salvation and Other Evangelistic Addresses. By J. W. Porter, D. D. Fleming H. Revell Company, New York, 1921. 141 pp. Price \$1.25.

Dr. Porter is widely known in Kentucky both as a preacher and as editor. He is probably best known as a controversialist. Much of his active Christian life has been spent in refuting those whom he considered enemies of the truth. Dr. Porter was a lawyer before he was a preacher and has retained much of the

court room method in his preaching. His training for the bar has been manifest also in his connection with the denominational life of his State. He has been successfully active and conspicuous in Baptists' affairs in Kentucky for more than a decade. Dr. Porter has found much time out of a busy life to devote to evangelistic meetings. There is great demand for him in many sections as a revivalist. He is more dialectical than homiletical; more of an orator than a preacher, but a better preacher than he is a writer. The seventeen short messages in this little volume are characteristic of the author. They bristle with the truth as the author sees it. The poetry is taken almost wholly from hymns, while the illustrations are taken largely from the author's wide experience and are good.

F. M. POWELL.

VIII. BIOGRAPHICAL.

A Book of Memories, 1842-1920. By Washington Bryan Crumpton, 28 years Corresponding Secretary of the Baptist Mission Board of Alabama. Baptist Mission Board, Montgomery, Ala., 1921. 339 pp.

Among all the reminiscences and memories of Baptist leaders in the South it would be difficult to name a volume of recollections more interesting than Dr. Crumpton's account of his long and eventful life. It is easy to pick the book up; it is hard to lay it down. Occasionally the mist will steal into the eye, but oftener a hearty laugh will suddenly assert itself. Common sense, wit and humor find expression on almost every page. If one would like to know what a galvanized man was in the days of the War between the States, he will meet several of these unfortunates in the story of the Civil War. Young Crumpton made his way from California by way of Wisconsin back to his native Alabama to enlist in the Confederate Army. The story of his journey is as entertaining as the most thrilling novel.

Naturally the most valuable part of the book is the author's account of the men and women he has known in Baptist circles

in Alabama during the period of his active ministry. He **has** built his own life into the life of the Baptists of Alabama as few men have been permitted to do, and it is pleasant to remark that he has advocated the policies and principles that have made the Baptists a power in the ongoing of our Lord's kingdom. Dr. Crumpton is a great commoner who can interpret the best that is in the plain Baptist man and then lead him on to higher things. The world is better because he has lived and labored. As a native Alabamian who has followed most of Dr. Crumpton's public service with deep interest, it is a pleasure for this reviewer to wish him much joy and peace during the closing years of his useful life.

JOHN R. SAMPEY.

IX. LANGUAGE OF PALESTINE.

The Language of Palestine and Adjacent Regions. By J. Courtenay James, M. A., B. D. T. & T. Clark, Edinburgh, 1920. Pp. XXII, 278. \$7 net.

Of his book Mr. James writes in his Introduction, "It is not intended to be in any sense a comparative grammar of the Semitic languages, nor a syntactical comparison of the West Asian dialects. These subjects, however, could not be altogether ignored, and they are introduced so far as seems necessary to illustrate the types of language, which were in use in and around Palestine, during the period under discussion."

Mr. James thus summarizes his discussion: "In the first place some statement is made of the great national and political movements represented by the Babylonian, Persian and Greek conquests, in order to indicate the contact of different languages, and the resultant deposit of idioms. A fairly complete analysis of the Semitic dialects is next introduced, which shows the genealogical connection between the manifold branches of this great family of languages. This is followed by notes on the construc-

tions which characterize the Semitic languages of Western Asia. These notes are based mainly on the inscriptions—Phoenician and Aramaic—which are found during the period VIII cent. B. C.—1 A. D. In association with this section a brief study is given of the inscriptions in relation to the language and ideas of the Old Testament. Then more particular attention is given to the coming of the Aramaeans and their connection with the Hebrews. This section covers the period during which Aramaic superseded Hebrew as the vernacular of Palestine. The evolution and transition of the Semitic script is next considered. Here reference is made to the influence of the Aegean civilization. In the next section closer attention is given to the alphabet, pronunciation, vocabulary and abbreviation of Aramaic. Lines of study are here suggested which could not be dealt with exhaustively. The Nabataean is next introduced as a fair representative type of the idiom and script of Aramaic at the beginning of the Christian era. Finally the Yemen MSS. of Onkelos are discussed, as preserving the later Aramaic as it early emerged from Palestine.”

We submit that nobody since Heinrich Ewald could hope to cover so wide a field of linguistic scholarship in a thorough-going way. Mr. James is modest enough to confess at various points that he has only broken ground. He has made a book that will demand attention from all who enter upon the linguistic questions upon which he writes.

JOHN R. SAMPEY.

X. EVANGELISM.

Evangelism. By F. Watson Hannan, Professor of Biblical Theology in Drew Theological Seminary.

The chief aim of the book, as the author says, is to give young ministers a broader view of evangelism than is sometimes held, by showing how fundamental it is to all church activities and thus helping them to be more efficient evangelistic pastors.

The author thinks that the old style of evangelism has largely failed. Its object was to save the soul, while the new evangelism, as advocated by Professor Hannan, must not only do this vital work but also save the entire man, and society. It must take cognizance of all the social questions of the day, and take an interest, not only in the spiritual matters of man, but his intellectual, financial and physical concerns. You cannot do much with a man who is hungry and without a job until you have interested yourself sympathetically in his needy circumstances. In the past the emphasis was upon the individual; the call was to repentance from sin. The regeneration of the individual was the end of evangelism. To get to Heaven and escape Hell were mighty motives presented by pastors and evangelists in the rule of conduct. The great aim of life was to get ready to die. "That kind of preaching would make little impression in most places," says the author, "and would not be tolerated in some places." The emphasis today, for the most part, is "social rather than individual." The motive of love is more appealed to today than the motive of fear; and the motive to serve than the motive just to save one's soul. The effort is not so much to get to Heaven some day, as it is to get Heaven down here on the earth today. "The regeneration of the individual is not so much stressed as the reformation of society. That emphasis itself would require a different method of presentation of the gospel."

The writer claims that life and not death, earth and not Heaven, love and not fear, service and not self, and the ethical rather than the emotional, constitute the changes of emphasis in modern evangelism.

The book is divided into four kinds of evangelism, General, Pastoral, Sunday School, and Practical, or Conserving Results.

The author does not undervalue the importance of repentance, faith, regeneration, etc., but argues for a wise approach, judicious emphasis and tactful adaptation of the gospel to the present advanced state of culture and society. The book is well worth careful study by all who would seek to win men, and strengthen the influence of the gospel upon the hearts of men.

P. T. HALE.

XI. MISSIONS.

History of the William Taylor Self-Supporting Missions in South America. By Goodsil F. Arms. New York and Cincinnati, 1921. The Methodist Book Concern. 263 pp. \$2.00 net.

Bishop Oldham was perhaps more generous to Taylor than judicial in judgment or fair to others when he said that "William Taylor was the greatest missionary evangelist since the days of Saint Paul." If he had said that he covered more territory than any other he need not have excepted even Paul. But he might well have added that he undertook entirely too much territory. He was one of the most enthusiastic, surely; one of the most devoted; among the really picturesque modern missionaries.

It is well where this detailed story of his missions in South America, although we might well enough get along with less detail at many places, or at all events with different material in detail. The historian has a genuine enthusiasm for his subject and manifestly approves the plans, methods and work. One who disagrees may be wholly wrong, or largely so. Yet this reviewer is convinced that this painstaking study is as valuable for illustrating mistaken methods in missionary work as for recording noble sacrifice, patient endurance, high purpose and some measure of worthy achievement.

The pictures are good and every item of the story is of interest. It would be too much to say that it is well written. It is probably very accurate. It is certainly very loyal, not only to Taylor and to the heroic men and women whom he sent on these difficult tasks, but also to Jesus Christ in whose name it was all done.

The work places valuable material in the hands of students of the science of missions; and will help to understand the need of such work as was undertaken in these particular missions—

missions primarily for English speaking sojourners in Latin American cities and from this base reaching the nationals of the various countries. The use of the educational method also affords a field for study here.

W. O. CARVER.

XII. MISCELLANEOUS.

Our Lord (in verse). By E. W. Winfrey, D. D., Culpepper, Va. 1921. 67 pp.

Dr. Winfrey has achieved a difficult task worthily. In dignified verse he has sketched in reverential spirit the main events in the life of Christ. He has done it in a way to increase the devotional spirit of the reader. Some of the lines are happy and very pleasing. It is all on an elevated plane.

A. T. ROBERTSON.

The Friendly Enemy. By Gardner Hunting. The Macmillan Company, New York, 1921. \$1.75 net.

This is a very readable book for girls by Gardner Hunting, author of "Sandsy's Pal" and other successful stories for young people. Two bright girls, great chums, both with literary ambitions, are leaving High School, have a coveted opportunity to go into newspaper work in their native town of Pentwater. Endicott Wiles, local magnate, banker and incidentally owner of the local gas, electric, water company, unexpectedly offered to finance the Pentwater Clarion if Marah Whittlesey and Hallie Rector would take charge. The girls were to find a part of the necessary investment and Mr. Wiles' son, Harry, a rather obstreperous sixteen-year-old boy, was to have a position. The young journalists soon found many and serious problems, involving civic issues

which compelled them to be disloyal to their benefactor or untrue to the community.

The inherent nobility and straight thinking of Harry Wiles and his humorous references to his father's graft, helped wonderfully in nerving the two young editors to finally write their benefactor that while deeply appreciative of his help, they could not dodge the issue any longer "in fear or favor."

The grafter was infuriated but a dreadful disaster precipitated by his failure to do his duty, brought him face to face with his sins and brought out the latent heroism that greed had covered up. The boy, with shining eyes, cried out, "I found at that fire that my father's a man, he is! I guess I can afford to adopt him as a regular father now"

The story is sane and inspiring in its suggestions that young people must think and act for themselves in matters of conscience.

The Macmillan Company has published the book in attractive form.

A. C. EAGER.

Our Hellenic Heritage. Vol. 1. The Great Epics. The Struggle With Persia. With maps and illustrations. Macmillan & Co., London; The Macmillan Company, New York, 1921. 408 pp. 6 shillings net.

Professor James, of Calcutta, has produced a charming book about the Iliad, the Odyssey, and the heroic struggle of Greece with Persia. It is an admirable book for school boys and girls to read to help them keep alive our sense of obligation to Greece. There is a revival of interest in Greek and Greece. We know of one large High School where the teachers are studying Greek. Here in our Seminary some two hundred and fifty men are in the various classes in the Greek New Testament, besides those who took it in previous years. The present book will help along the revival.

A. T. ROBERTSON.

The Judgment of Nations or the Ending of Temporal Power. By Wm. Parker. Mt. Lebanon Publishing Company, Pittsburgh, Pa., 1921. 234 pp.

The author in this book interprets the social, religious and economic phenomena of the present day as fulfilling Biblical prophecy in reference to the judgment. His point of view is that of modified pre-millennialism. There are several diagrams illustrating the course of events as conceived by the author.

W. HERSEY DAVIS.

Charles M. Alexander. A Romance of Song and Soul Winning. By his wife. Marshall Brothers, London, England, 1921. 272 pp. with 250 illustrations. Price \$3.50 cloth; \$5.00 in leather binding.

This beautiful book tells the wonderful story of Charles Alexander as every one called him. He was a marvelous singer and leader of song. He literally girdled the world with his songs, making four tours around the globe. In this book his song goes on and will lead many to lives of consecration. The book deserves a wide circulation and will do great good wherever it goes. Mrs. Alexander was Miss Cadbury of Birmingham, England. She has done her work with great care and skill.

A. T. ROBERTSON.

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